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CHARACTERISTICS OF ROMANISM OF OUR TIMES.

No man who has regarded with attention the movement of the Roman Catholic Church in these days, can have failed to be struck with several striking "manifestations."

1. The revival of false and idolatrous doctrines, concerning the Mother of our LORD, as to his human nature,—the "Blessed *Virgin*," as she ignorantly, and "Mother of GOD," is impiously called. These doctrines have been proclaimed of late, in the whole Papal World, with a new energy. The absurd doctrine that ascribes to her an "immaculate conception," which is of Spanish origin,—has, after having been received for a long time with partial favor in many countries, actually been submitted, by the present Pope, to the grave consideration of the universal church within the last three years, and there is every prospect, if we may judge from the almost unanimously favorable returns, that his Holiness will before long feel himself authorised to call a council to pronounce it to be hereafter part of the fundamental creed of the Church,—or perhaps he will do it of his own plenary authority!

2. The reproduction of *false miracles*, so ripe before the Reformation of the XVIth Century, imposed some restraint on the wonder-workers. It is really astonishing to see with what shameless effrontery this iniquitous and most mercenary traffic has been revived in parts of France, Italy and Germany, within the last few years—as the pretended appearing of the Virgin to shepherds of La Salette, the winking picture of the Madonna at Rimini, the holy coat at Trèves, etc. abundantly attest. To such an extent has this vile business been prosecuted that some of the more sensible and conscientious Romish prelates, (as for example, the Archbishop of Lyons,) have felt them-

selves obliged to denounce the imposture in the severest terms. It would seem that the darkness of the Middle Ages is returning to some parts of the papal world, in the middle of this nineteenth century, notwithstanding its boasted progress in science and true knowledge.

3. The renewal too, wherever it is practicable, of cruel persecution, under the old and never-repealed canons of the Church. The right of the Roman Catholic church to persecute is unblushingly avowed and maintained in many Romish Journals, such as the *Univers*, published in Paris. Even in our own happy land, whose crowning glory is that it enjoys entire religious liberty, there are editors of similar journals who are ready to sustain the odious dogma, and pronounce it true and wholesome! The Grand Duke of Tuscany is carrying the doctrine of Rome into practice, and letting the world see how it looks, in these latter days, to persecute men by cruel imprisonment, for holding and propagating opinions derived from the reading of GOD's Word.

4. The bare-faced republication of a code of morals which is worthy only of Heathenism. Surely, it would seem to be impossible that the Roman Catholic laity can know the doctrines of Dens and Liguori, the expounders of that code, or else they would unhesitatingly abandon a church which can tolerate and even teach such monstrous principles and practices. It was for teaching just such doctrines, that the Jesuits were expelled from every papal country in the world, and even suppressed for a time by the Popes themselves. Alas, these same subverters of the very foundations of all virtue, are now in favor, and daily gaining strength. The Pope, indeed, feels that the entire fabric of the Papacy can only be sustained by these Janizaries, and their effective organization.

On the pestiferous errors and corrupting teachings of Rome, we commend to the serious consideration of our readers the following paragraphs, taken from an Irish newspaper.* They constitute a part of the Report, read before the Nenagh Protestant Union at its last semi-annual meeting.

"Are we however right, or are we wrong, in endeavoring, according to our ability, to attract the earnest attention of our countrymen to the Truth which we hold, and to the Error which we reject, as Protestants? If it *be* Truth, that we hold—if it *be* Error, that we reject, without doubt we are in

* The Nenagh Guardian, of January 8th, 1853.

the right, when we maintain the one and denounce the other. But who shall decide what is Truth and what is Error? 'The Pope,' say some. Ah! but the Pope is a party in the cause—he is the defendant in the indictment which Ireland is now trying. The defendant cannot be permitted, and the plaintiffs in the present case do not claim, to make the law. The law which defines, and in the Judgment day shall define what is Truth and what is Error, has been already definitively made by the Supreme Governor of the Universe: and here also He has promulgated it. The Sacred Scriptures contain that Law. What they declare and command, is Truth. What they deny and forbid, is Error: and there is not on the earth, nor under the earth, any source whatsoever of religious Truth and Knowledge, except the Divine Word, illuminated for the individual heart by the Holy Spirit, the Author of that Word. The other pretended source of truth, Tradition, has not the Holy Spirit for its Author. Such congeries of contradictions of Scripture and of itself, such a chaos of absurdities, forgeries, blasphemies, as that bottomless chest of Tradition is, into which the Priest dips his hand to fetch up any argument which his occasion may require, is the product of no *divine* inspiration. The Bible, that volume truly marvellous, whether you consider its hoary age, and yet the freshness of its unfading youth; or, the variety of both as to date and manner and character of its human composers, and yet the perfect unanimity and concordance of their successive compositions; whether you regard the divine purity of its doctrine; or the omniscient precision of its predictions, which every new page of history serves to attest:—this marvellous volume is the only source of Spiritual Light, the only fountain of religious Truth: and by it as a Rule, we of the Nenagh Protestant Union, and all true Protestants, judge both other doctrines and our own.

"Tried by this rule then, how stands the Church of Rome? Harken to the Statute:—'Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the Kingdom of Heaven:' (Matt. 5: 19.) What then, if it be the fact that the Pope's Church has broken *several* of the *greatest* of God's commandments? Let us see.—The most ancient institutions which God appointed, dating even from the world's birthday, are the Sabbath and Marriage. How has Rome treated these ancient and divine institutions? She has set up her own Saints-days as of equal, and practically we all know of much greater obligation, than God's day. 'Six days shalt thou labor,' says JEHOVAH. 'Anathema!' cries the Pope, 'if any of the six be one of my Saints-festivals.' And again, although JEHOVAH declared and CHRIST repeated, that 'It is not good, that the man should be alone,' yet Rome says, as loudly as Monkeries, and Nunneries, and a bachelor priesthood can express her mind. 'It is vastly better that he should be alone.'—In this case, notoriously, God has not left it altogether to the last day to vindicate His truth.

"Again, God says, as plainly as words can say it, and in anticipation of the casuistry of His pretended Vicar, 'Thou shalt not *worship*;' 'thou shalt not *set up*;' 'thou shalt not *make*' for religious uses, any statue, nor picture, nor likeness of any thing whatsoever. Rome says—but let every Romish Chapel with its pictures, and its altars of gold, and silver, and brass, and wood, and stone, testify how lightly Rome thinks of this great Commandment. Every one, too, knows by what device she has suppressed it in her Catechisms and Manuals; on that proof, therefore, it is needless now to dwell.

"In a word, so far as regards the Commandments of God, as the Supreme Law-giver and Moral Governor, there is not a single commandment of the Decalogue which Rome, (like the Scribes and Pharisees of old,) has not, (when it suited her occasion,) *made void by her tradition*. And this she has effected in practice by means of a maxim, which has been thus enunciated by Dr. Wiseman:—

"In the Catholic Church no one is ever allowed to trust himself in spiritual matters. The Sovereign Pontiff is obliged to submit himself to the direction of another in whatever concerns his own soul."—[Preface to Exercises of St. Ignatius, by N. Wiseman.]

Which doctrine is stated a little more broadly by St. Philip Neri, Dr. Newman's great model, in the following injunction:—

"Let him that desires to grow in godliness, give himself up to a learned confessor, and be obedient to him *as to God*. He that thus acts is safe from having any account to render of all his actions. The LORD will see to it, that his confessor leads him not astray."—[Liguori, i. 11.]

And the process of utterly effacing all intellectual and moral manhood is pushed to the final stage in this maxim of St. Ignatius, founder of the Jesuits:—

"That we may in all things attain the truth, that we may not err in anything, we ought ever to hold it as a fixed principle, that *what I see white, I believe to be black*, if the Hierarchical Church so define it to be."—[Exercises of St. Ignatius, Dolman. 1847.]

Let then the layman submit himself to some 'director,' and let the 'director' use the Maynooth Manuals to guide him in his work, and there is no sin forbidden by the laws of God which the layman shall not quickly learn to commit without compunction. Ireland for many long years has exhibited fruit, which it seems not unfair to impute to such lessons. The indisputable development of them in practice was made manifest in our Courts of Law, upon various occasions during the last few years, in Will Cases, Nunnery Cases, and in the notorious case of Newman and Achilli. In that instance, by the way, we must either disbelieve Rome's own sworn witnesses, or else we must believe that one commandment at least of the ten may be broken

with impunity under the very eye of Rome's highest ecclesiastics. Unhappy alternative for Rome.

"If the Law, then, of God thus suffers at her hands, how does she treat His Gospel? If she thus contemns God the Supreme Ruler, how does she carry herself towards God the Sacrificial Mediator? With equal irreverence! His Sacrifice for our sins, offered on Calvary, fully, completely, once for all, Rome pretends to repeat daily on a thousand bloodless altars. And as if this first profanation were not sufficient, her priests will offer it *for money*, and with *intention* to effect anything the buyer may desire, from the liberation of his mother's soul from purgatory, down to the cure from sickness of the meanest animal upon his farm! The smallest piece of coin is indeed of more worth than all the Sacrifices she ever offered; but that does not lessen her impiety.—Impiety? Is it, Rome guilty of impiety towards CHRIST?—She who embroiders the Cross on her sacerdotal garments—reproduces its figure in vast variety in the form and decoration of her temples—places it in her dignitaries' hands, as a badge of their high office—and recommends to all her members the use of the crucifix in their devotions? Guilty she is, we maintain, of gross impiety. Paul declared that he would glory only in the cross of CHRIST, meaning, as he continually avows, in the Atonement of CHRIST—Rome, with her obstinate and puerile literality, finds in his words a pretext for *her* glorying in the mere material crucifix. She extols the shadow and type—She degrades the substance and reality. She venerates the crucifix—She dishonors the Crucified. She belies His revealed character, by setting Him now, not on the mercy seat to bring us nigh unto God, but on the judgment seat, requiring another mediator to intervene, ere we can approach Him. Instead of heart worship and the soul's affection, she prescribes ceremony; and for the heart's desire in prayer, she substitutes the vain repetition of rounds of Paters and Aves; and thereby assimilates herself to all other merely human religions. God peremptorily demands the whole heart. He requires that we love Him better, than we love our nearest and dearest earthly friend.—But instead of pleasing him, Rome pleases herself. Instead of the internal affection of the soul, Rome substitutes the external exercise of the body in a puerile system of will-worship; and we know that it is easier to spend twelve hours in genuflections, and prostrations, and mystic dreams, than for twelve seconds to dismiss the love of vicious pleasure, or of money, or of the world, and to entertain instead the love of purity and of the heavenly treasure, and of God. We are well aware that while we thus depict her unspirituality, Rome will point to an Arnauld, a Pascal, a Fenelon, in her communion. Yes! but these very men Rome persecuted, and censured up to the very verge of excommunication.

"Once more. It is the appropriate office of God the HOLY SPIRIT, to displace in the heart, the love of sin and of the world, by the love of holiness

and of God. This is a real effect produced upon every soul that the faith of CHRIST saves—as real an effect of the Holy Spirit's operation in grace, as the growth of the sapling into the tree is a real effect of the Divine operation in nature.—It is an effect as real, and, as it progresses to completion, as observable, as any other that the unseen hand of God, gradually works. By its fruits it is known. Does the grafted tree still produce only crabs? Does the naked field, in the bosom of which the husbandman, in Spring, has deposited the living seed, remain always naked? So also the soul which God renews, and creates, as it were, the second time by the Divine Word, bears fruits of holiness, real and observable. This is God's sanctification—no labelling of men in the bulk, with a mark altogether false, as indicative of their intrinsic qualities; as if to be marked with the sign of the cross, made a man a partaker of the atonement; but a real and observable effect produced in the individual soul by the direct agency of the Holy Spirit, by means of individual faith in CHRIST's Gospel. On the contrary, what is Rome's Sanctity? Sanctimony?—long faces, long fasts, long robes, long prayers. What is Rome's faith! Is it an enlightened and implicit trust in God? No! it is an implicit, indeed, but superstitious trust in the priest, or in the priest's stalking-horse, the Church. It is not the noble faith of the Bible;—it is the abject credulity of the Breviary. It is trust for protection in danger, not to the Living and Ever-present God, but—to a three-cornered fragment of leather, or to a medal, or to some more costly amulet, or to holy water, or to most authentic relics, or to some other absurd prophylactic. If some Roman Catholics repudiate this old woman's gear as disdainfully as we do ourselves, they have not their clergy to thank for that exercise of their common sense. If it were so, why, we ask, are not the priests as zealous to disabuse the popular mind of these debasing puerilities, as they are to prevent their flocks from becoming acquainted with the Bible? Do you wish to judge how the case would be if Protestant criticism were out of the way? Visit the Estaticas of the Tyrol;—visit Treves, or La Salette, or Rimini.”

EXTRACT OF A LETTER FROM ROME.

“All the time not given to study, is occupied with sight seeing; but really Rome seems inexhaustible. We have visited the antiquities pretty thoroughly. And then there are all the ecclesiastical curiosities of this seat of the beast! O I wish you could see Romanism, as it is *here*! with its orders of filthy friars, and its senseless routine of ceremonies, in which neither priest nor people affect even the semblance of devotion; its processions, and especially its abund-

ant concomitants of beggary, dishonesty, and every vice. And to see all this without the power of a single effort to counteract! But a time is coming when the Gospel will be preached "to them that are at Rome also," when this people, already heartily sick of the corruptions and anilities of Popery, shall find in the pure religion of CHRIST something that deserves the name of religion. I am glad to say that the general impression on the minds of Americans coming here, is, what I should suppose would be inevitable; that of utter disgust."

"In the afternoon the grand ceremony of the public adoration of the *Santissimo Bambino*, a doll figure of CHRIST, said to have been carved by St. Luke, took place; and as it is one of the most conspicuous idolatries here, we must needs see it. It was indeed worth seeing. On the 124 steps that lead up to the Church of Ara Coeli, on the Capitol, hundreds of peasants and others knelt, with their heads uncovered, as the wooden doll was raised in the hands of the Bishop to bless them! We bought two little pictures of the Bambino as souvenirs; the man who sold them, told me that I should enjoy better health with it in my possession."

WHY DOES THE ROMAN CATHOLIC CHURCH WITHHOLD THE CUP?

It is well known to our readers, that for a long time Rome has given the LORD'S SUPPER only in one kind or element, that is bread—to the laity. To the priests and other ecclesiastics she gives both the bread and the wine. The following article, written by the Rev. Mr. Dobie of Platsburgh, New-York, gives, in a summary way, the argument in favor and against the practice of Rome in this matter, and the result arrived at in the Council of Trent. The subject is important, and ought to be understood. It was admitted at the Council, that the Cup had been given, as well as the Bread to the laity, during the first twelve centuries of the Christian Era.

"When I was questioned for the first time as to the reason why the Roman Catholic priests refuse the cup to the people, I was wholly at a loss to imagine what it could be. But I have at length discovered something on the subject, which perhaps may be as interesting to some of your readers as it has been to myself.

"In reading Paleotto's history of the Council of Trent, I find that during the 6th session, Charles V. caused a petition to be presented, praying that the cup might be allowed to the Germans and others. Paleotto, the Keeper of the Rolls, and a Bishop high in favor with the Pope, has given a long account of the debate on the petition, and of the various arguments urged for and against it. They are as follows :—(I translate from Mendham's edition, p. 240-7.)

I. Reasons, in view of which it seems right and proper that the communion, in both kinds, should be conceded to the Germans and others.

1. Because the Church, for a very long time, by the space of twelve hundred years and more, has allowed the custom, of all communicating in both kinds; during which period lived the apostles, martyrs, and many saints and religious orders, and most holy councils, who never disapproved of it.

2. Because it is strictly a rite, which the Church may change, as it sees fit; and this the Council of Constance admits; which if it ought to be admitted at any time, certainly is most expedient now, when so many well known and urgent reasons demand it; otherwise it could never again be conceded, and the Council had conceded in vain that it might sometimes be changed—if the concession were now withheld.

3. Because Paul III. had conceded the cup in Germany, on certain conditions; nor was this, even, a new thing. Yea, to-day in France, monks, such as do not celebrate mass, and the king himself, partake of both kinds at certain times; and all Greece also, and other countries, without either scandal or danger.

4. Because of the great desire of the Emperor, to whom the honor is committed by the Church in a very special manner, to protect and advance the Catholic religion. And since by his authority he has attempted this, on behalf of the common faith, it seems wrong to refuse; for he assiduously urges and protests, that the concession would be advantageous to the Church in the highest degree, while a refusal would be most pernicious; and we ought to credit him rather, in these affirmations, than those who say that he is only to be suspected.

5. Because there are so many conditions appended to the use of the cup, that it would be a greater inducement to religion, in those countries, to grant, than to refuse it.

6. Because of the example of the Greeks, that is, certain Churches in Russia, and Hungary, who have the cup, and yet are not separated from the Church; and it is said the concession was granted them by Paul III. Nor was it ever heard among them, that there was any danger of spilling the wine, as bishops attest, who are present, and who have their churches in those countries.

7. Because of the certain defection of many nations, and the arousing of them against the Catholics, if it be refused to them; and the strong hope of safety, if it be conceded to them; as all affirm who know them—not only the national prelates, but the Emperor himself, and also others of both orders, such as Cardinal N——; the Pope's nuncio to the Emperor, Dr. Canisius, and others, even the Pope himself, who was acquainted with those places, agree that the concession should be granted.

8. Because of the great danger of disturbing and hindering the Council, on the part of the approaching Diet in Germany, if the cup is denied them; and of embroiling our affairs with battles and seditions, especially since they have earnestly persisted in making this demand, these many years, not declining any conditions by which their true intentions might be known.

9. Because if they abuse the use of the cup, or, if in the progress of time it be found to work detriment to the Catholic religion, it can be immediately revoked; for this is included in the conditions of the grant.

10. Because of various instances of other rites, which when conceded, or pretended to be conceded, only brought back the nations to the unity of the faith in things fundamental; thus in the Council of Florence, the Greeks were restored to the bosom of the Church, and the use of the cup was not therefore forbidden them.

11. Because whatever may come of it, the consolation of the Catholics will be great, that they omitted nothing, by which they, (the Germans,) might be unconditionally and honestly joined to our communion. There will be also a strong argument derived from this fact to the silencing of our adversaries, and to the exposing of their malice before the populace, so that they may at last see that they have been deceived by them.

12. Because it is yet a matter of dispute among theologians, whether more grace is attained by partaking of both kinds, or of one only. So that he who chooses both kinds takes the safer course, and injury is done him if he be prohibited."

These were the reasons for granting the cup; and they were certainly a strong array. But now see the reply of those who opposed it. Paleotto says the reasons opposed to it were;

II. Reasons for not granting the cup to Germans and others.

1. The great scandal which would arise among other Catholic nations, who, established in this laudable custom of the Church, extremely abhor the use of the cup; yea, there are very many among the Germans themselves who condemn it, whence there would certainly arise contentions among them, as well as throughout the Church.

2. Other nations, not wholly reconciled to the faith of the Roman Church, would be immediately encouraged, by this example, to demand the same

privilege; nor could they justly be denied it; and so by degrees we shall see a bad habit breaking out among them all, which could not be stayed.

3. When, in the times of the Council of Constance, and more recently in the times of Paul III. this concession was made to them on certain conditions, they never observed them; wherefore, as there may be injury done in this thing, by their faith and promise, it would be foolish to tempt them again, by trusting to their words.

4. This concession made, they will as justly insist on the marriage of the clergy, and eating of flesh. Yea, already have some of them begun to demand all three, because they say, they are equally reasonable. But every one can see how much these things offend the ears of the pious, and how they ought to be expelled from the Church of God.

5. The reasons by which the church was formerly induced to communicate in one kind only, will seem unjust and without foundation, since the use of the cup might have been conceded on the same conditions on which it is now sought; and yet the custom of receiving one kind only was clear, and was approved in the Council of Constance.

6. It is manifest they seek this, because they vulgarly say that the Supper is given to them mutilated, and because they hope for more grace by the use of both kinds: now although by the conditions of the grant, they might profess otherwise, yet this protestation must be held as idle and ridiculous, since their design is sufficiently known and determined; and another opportunity would only be given them for perjury and impiety.

7. Those who make this demand, if they are heretics in other respects, ought not to have it, unless they first renounce these heresies, and give proof in deeds, and not in words merely, that they have forsaken them. If they be Catholics, it is impossible that they should so ardently desire this concession, unless for some unworthy motive; since he who is a Catholic and asks it, yea, and so pertinaciously contends about a matter not essential to salvation, he is on that account more to be suspected and shunned.

8. The reason adopted by the church, arising from the danger of spilling the wine, and of impiety, will grow in strength; for never, even with every precaution, can this be provided for, especially in the great crowds on days of High Mass, when a cask of wine would hardly suffice, which neither can nor ought to be consecrated; nor can it be given to old men and to paralytics without great danger.

9. If the church at any time permitted the use of the cup, it was with a certain secrecy, and only by degrees; it was not in any place generally introduced, because of the scandal and other inconveniences. But now it would be too novel a thing for the Synod to establish it by a decree; and it was never approved of by the ancient fathers.

10. It is remarkable that so many truly Catholic nations, who never wa-

vered in the faith, and were always foremost in the zeal and knowledge of God, should not only not ask it, but rather abhor it; on which account shall we not judge that they who daily plot against the Church, stir up this matter more from malice than from piety and the service God?

11. If anything is to be conceded, it should be done by the High Pontiff, who, by means of his Legates, Nuncios and ministers, can alone be rightly informed concerning the morals, talents and fidelity of those who make the demand. But the Fathers in this Synod have almost no knowledge of these people, nor is it possible that they can indulge them in it with a safe conscience, when they neither know who they are, nor how much they are to be trusted, nor what is to be hoped from them.

12. Never has there been so many heresies respecting this sacrament as now. When we change any rite, immediately another heresy takes new strength: and the simple populace is hence easily persuaded that other parts of this sacrament may be changed, or that what we have hitherto defended is really not altogether established. Heretics seek for nothing so much as to destroy, by various arts, the unity of the church. Moreover, all novelties are to be shunned, and we are to stick to ancient tradition as the safer rule."

Such was the reasoning of those who were unwilling to grant the Germans the use of the cup. It is a pretty fair specimen of Roman reasoning to this day.

But those who were in favor of the Emperor's petition replied to the objections from the danger of spilling the wine; and as their reply is somewhat instructive, I translate it:

"Answer to the reasons of those who say that the communion in both kinds is not to be allowed, on account of the danger of spilling the wine and of impiety.

1. A cup made on purpose may be used, such as may be seen in the church at Brescia, and in many other churches, and such as was common in olden times.

2. To-day in all Greece, where there is a great attendance, no effusion of this sort has ever occurred, as the Bishop of Chios and others will attest.

3. If the fear of spilling be a valid reason, then the Council of Constance usurped the right of allowing the cup to the people.

4. There is the same danger to be apprehended respecting the breaking of the host, as the rules of the Dominicans have expressly provided for; but in the purification common before the High Mass this never happens.

5. Formerly the whole church, for more than twelve hundred years, allowed the cup, nor did the least suspicion of any such danger ever prevail to change so pious a custom.

6. Those who now ask the communion in both kinds among us, take of

their own proper authority both kinds privately, and fear no spilling; abstaining from neither on that account.

7. The hope of securing their salvation ought to be stronger than any suspicion, and to overcome all difficulties in the case."

Such was the effect of this debate, says the Roman Catholic historian, that nobody knew how the question would go. The final vote shows a very great diversity of opinion in the Council:

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| Those who thought the question should be deferred | 14 |
| Those who voted simply nay | 38 |
| Those who voted simply yea | 30 |
| Those who would refer it to the Pope | 24 |
| Those approving the first article, leaving it, however to the care of the Pope | 31 |
| Those in doubt which way to vote | 11 |
| Those who voted yea only for the Bohemians and Hungarians | 18 |
| <hr/> | |
| Number of votes | 166 |

Such was the vote of the Council of Trent on withholding the cup from the people! The question was finally referred to the Pope by a vote of 98 to 38, and so the thing remains to this day! What infallibility there is in the church! What unity in the Roman Catholic faith! But does any man really know, after all, what the true reason is for denying the cup? Perhaps some good cardinal will tell us. But how will any cardinal or council ever justify the violation of the SAVIOUR's explicit command—"drink ye all of it." Matt. xxvi. 27.

FEARFUL DELUSION: ROME'S TEACHINGS.

One of the secular papers a short time ago contained the following paragraph, which formed a portion of a notice of the trial and condemnation of Arthur Spring, an Irish Roman Catholic, for the murder, in a most shocking manner, of two women in Philadelphia, for the purpose of getting a sum of money which he knew that they possessed.

"While the prisoner was in conversation with one of the officers on Tuesday, he was asked 'what was his belief? Whether he believed in a future state of rewards and punishments?' He replied, 'Yes—I do.' He was then asked, 'What he thought would be his lot, after death?' He replied, 'I will

go right up into Heaven; I am aware that nobody can effect this but God: but Priest Sorin can intercede and pray for me.'"

What miserable delusion! and this is Rome's teaching; the people are made to believe that the priest can, by giving absolution and interceding, secure the salvation of any man, however great his sins may be! "Priest Sorin can intercede and pray for me;" "I will go right up into Heaven!" In just such a belief died two Roman Catholics in this city a few weeks ago, who were executed for their crimes. And just so it ever is. We have read, very recently, accounts of the execution of several poor ignorant Irish, German, and Spanish Roman Catholics, who were attended to the scaffold by their priests; and in every instance they seemed to die in perfect confidence, because they had "confessed," "received absolution," and were sure that the prayers of the priest would secure their salvation. There was nothing that indicated a **GODLY** sorrow for their crimes, a heartfelt and genuine "repentance toward God," and "faith toward the **LORD JESUS CHRIST**," which the word of **GOD** demands. There was nothing of the sort. Can any thing give a more convincing insight into the dreadful errors of the Roman Catholic Religion, into the delusions in which the priests suffer their people to live, than this simple statement? What a contrast it presents to the Protestant teaching, to the teaching of **God's Word**, which tells all men, whatever may be their character, or the nature of their sins, that an unfeigned repentance, and a soul-confiding faith in the **LORD JESUS CHRIST**, not the prayers and absolution of a priest, or any other man, are the only terms of salvation! Truly, those who are living under the institution of the blind guides of Rome, deserve our sincerest pity, our earnest prayers, and our increasing efforts to secure their enlightenment and salvation.

ROMAN CATHOLIC PRIESTS IN THE UNITED STATES, AND RELIGIOUS LIBERTY.

In one of our interior cities, where there is a Roman Catholic Bishop, a goodly staff of priests, two or three churches, (one of which is a great cathedral, recently dedicated with much ceremony,) we requested our worthy Irish missionary (himself a convert from Rome) to call upon all the ministers and pastors, and request them to sign

a memorial addressed to Congress, in favor of securing religious liberty for Americans whilst abroad. Executing our wishes to the letter, the young man called upon every Protestant minister and every priest in the place. Read what he says:—"I called on Priest——and said, I have come to request your reverence to put your name to this petition. You will be able to see its purport in less time by reading the few lines at the head of it, than by listening to any statement I can make. The priest looks on it and reads—"This is a humbug! I have been in Europe, and I know if those people conduct themselves, and do not meddle with the Catholic Religion, which is that of the State, nobody would trouble them. But they will not refrain from proselyting, and therefore they deserve to be hung, the last one of them should be hung, and there would then be an end to the trouble. Are you an Irishman?"

Missionary. I am sir.

Priest. When have you been to confession?

Missionary. Very lately, indeed, sir.

Priest. How late! tell me! how late?

Missionary. This morning, sir.

Priest. What priest have you been with?

Missionary. The High Priest, sir.

Priest. Who is he? What is his name?

Missionary. JESUS, who died the Just for the unjust. If we confess our sins to Him, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness—He whose blood cleanseth us from all sin—He of whom it is said "That there is no other name under heaven given among men whereby we can be saved."

Priest. Ha! That's the sort of fellow you are! Off with you. Begone!

Missionary. I knew all this before I came, but there are others, who knowing less of you than I do, can hardly believe that you still love to be drunken with the blood of the Saints, and them I wished to satisfy. You need not be mad with me. I go.

"The priest was in a rage, and slammed the door after me. I afterwards went to the Bishop; he was mild, but would not sign the paper. He said it would annoy the Catholics abroad, and re-act on them here in America. I took a stout brother of mine with me in my calls upon the other priests, in case they should strike me, but we did not find them at home."

STATE OF THINGS IN THE KINGDOM OF SARDINIA.

We give another letter from our correspondent and fellow-laborer in Piedmont, from which our readers will learn many things in regard to the state and prospect of affairs, religious and civil in Italy, and especially in Sardinia, the only kingdom in the country where there is any real liberty.

Turin, January 24, 1853.

REV. AND DEAR SIR,

I delayed writing, in order to apprise you with the issue of the contest long pending before this senate, between the civil and ecclesiastical power, on the subject of matrimony. Very likely you remember that last Summer the Chamber of Deputies adopted, by an overwhelming majority, in spite of its numerous defects, a Bill regulating the civil marriage vow; and since the abolition of the French Code, (viz. since 1815,) in the hands of the clergy according to the disposition of the Council of Trent. That Bill was of course brought to the Senate, and that body, after a lengthened debate, rejected its first article by a vote of 39, against 38. Not long afterwards the Ministry withdrew the Bill itself, protesting, and promising at the same time that another Bill on the same subject would be introduced to the Legislature; for the Government, in accordance with the will of the people, was resolved upon freeing the Civil Power from its present dependance on the clergy of Rome. The question before the Senate was not about the Council of Trent, or the doctrine of the Papist church, but simply about the original authority of the State to legislate upon matrimony, without any dependance on, or reference to the Church of Rome, or of any other place, in, or out of christendom.

The discussion in the chamber of Deputies, and of the Senators, and by the political and religious newspapers of the country, had already carried into every unprejudiced man's mind the conviction that matrimony was not a Sacrament by Divine institution, and had never been looked upon as a Sacrament, in the technical sense of the word, by the Fathers, Councils, Popes, Kings, and Emperors, of the Christian World before the XIIIth century, and consequently that the Council of Trent, and the Roman catechism, asserted, and the modern papist divines teach, a most glaring falsehood when they state that our SAVIOUR raised marriage to the dignity of a Sacrament, and that the church from the very beginning constantly exercised an exclusive jurisdiction over the same. Still the bishops of the ecclesiastical province of Turin did not hesitate to publish last Sunday from the pulpits of their churches in this city, a *manifesto*, in which, adhering to the decision of Trent, they denounce as heresy every contrary opinion, and eject beforehand, out of their church, and send to hell all parties contracting marriage in any other way

or by any other authority, than those prescribed by the Tridentine fathers; and hold all such marriages as mere and plain *concubinage*, and the *issue* of them *bastards*.

Now it comes to pass, that some of these same bishops, and a great many of our dignified clergy, to say nothing of the lower priesthood, issue precisely from marriages celebrated by the civil power in conformity with the laws, which ruled this country till 1815, viz. the Napoleon Code; consequently that all these high, and low clergymen, in the eyes of their church, are *bastards*. How then did they become priests? How could the Holy Mother church confer upon such bastards the sacrament of Order? And how dare such bastard priests now continue in their holy office? At least in the case of the election of that illustrious bastard who took the name of Clement VII. the cardinal electors were given to understand that their favorite candidate's bastardy was not quite uncontroverted, or uncontrovertible; but in the case of the clergymen above alluded to, no doubt could be entertained as to their bastardism on account of the civil marriage of their parents. But marriages in France, Belgium, and other countries, continue to be celebrated as they were in Piedmont before 1815, viz. by the Temporal power, according to their civil laws. Hence we may safely conclude that about one half of the marriages of the Roman Catholic world are profane and sinful connexions, and that about one half of the Roman Catholics of our times are bastards: a pretty conclusion this for the pureness, chastity, and sanctity of our REDEEMER'S Spouse.

But why do you, Holy Mother Church, put up with such an habitual and extensive state of sin in your own bosom? Why does not your zeal for your own spotlessness prompt you to expel from your communion all these *concupinians* and all these priestly bastards? Pius IX. answering in her name, says in his letter to our King of the 19th day of September, 1852, that the Holy See has always protested against such laws as we here speak of. But that is no answer. If parties contracting marriage out of the Church are *ipso facto* excommunicated in Piedmont, why are they not excommunicated in France and Belgium? And if the issue of such marriages are *bastards* in Piedmont, and consequently cannot be admitted to holy orders, why are such bastards ordained priests in Belgium and France? The question is not why the Church does not abolish the civil laws in France and Belgium, but why she in fact acknowledges such laws there, and will not admit them here? I send you, dear sir, both the manifesto of the Bishops, and the letter of the Pope, that you may see how pitifully these misled divines defend the dogma of their Church. But the fact is that it is indefensible.

I have under my eyes the Treatise on Marriage, by the celebrated Jesuit Perrone, which is to be found in the eighth volume of his Theology, edited at Sovanium, in 1838. These lessons, by the bye, were delivered by Perrone for

several years in the Roman College to his theological students, and printed first at Rome itself with the approbation of the ecclesiastical authority. He confesses that the New Testament *hints* only at matrimony as a sacrament, and that hint is found in Paul to the Ephesians v. 32. *Sacramentum hoc magnum esset.* However, as he takes no notice of the common objections to such a construction of that passage drawn from the fact that therein St. Paul speaks not of the union of man and wife, but of Christ, and his Church, and from the meaning of the original Greek word rendered in the quoted text by *sacramentum*, we may feel justified in maintaining that according to Perrone himself, there is not even a hint in the Scripture about the modern Romish doctrine on the subject. But, Perrone says, what Scripture leaves in doubt, tradition declares most positively. And when he comes to prove such a tradition by the Fathers, he acknowledges that the Fathers speak of matrimony as a sacrament only in a vague manner; not in plain, but in equivalent words, *non conceptis verbis, sed tantum equivalenter.* And he says *equivalenter*, because the Fathers must be interpreted according to the faith of the Church—a rule the end of which is plainly the same as that of the two Canons of Sixtus V. (if I rightly remember,) by which we are to believe that the Fathers of the Church are really her fathers when they speak as she speaks, but that they become her children when they speak not as she speaks. A queer monster of a thing this Mother Church!

The vice of this mode of reasoning is manifest. Perrone proves tradition by the Fathers, and the Fathers by tradition. So that by his own showing, there is no proof at all of the assertion of the Tridentine Fathers beyond their personal authority. But the Church, Perrone tells us, never reasons, has no need of reasoning: she states *facts*, and these facts must be accepted and believed on pain of eternal damnation; or, if she reasons sometimes, it is only for condescension, through an exuberance of kindness. And that really is the germ, and substance of all controversies with her. The Pope's letter will clear up the mystery of the late Ministerial Crisis. It was published first by the *Bilantia* of Milan. It is not known yet who sent it to that paper: it came from Rome most probably, and with the intention of embarrassing this Government. I suppose you saw in the newspapers this matter fully related and explained. The present Ministers will have to create a new batch of Senators to neutralize the adverse influence of the present majority in that body; for there are other reforms beside that of the civil Marriage, which the people ask for, and the present Senate will never grant; for instance, the *Incameramento dei Beni Ecclesiastica*, the suppression of Monastic Orders, the reduction of the Bishoprics, the subjection of the Clergy to military conscription, &c. &c. reforms, which, sooner or later, consenting or dissenting, the Ministry and the King must accept, such being the resolute demand of nine-tenths of this people.

Our Evangelical Church gathers strength every day. Besides Mr. Mielle, we have Mr. De Sanctis, whose services are very valuable. He is yet a young man, and time and application will make him a powerful orator, and at the same time highly pleasing to an Italian audience. General Beckwith told me exultingly, the other day, that the new Church, for the early opening of which he is highly solicitous, will not hold, large as it is, the present attendance, and that soon will arise the necessity of another Church on the northern side of the town. Our prospects are very encouraging also at Genoa, where two Missionaries are constantly at work.

A case has occurred which bears a strong resemblance to that of the Tuscan Madiai. A Bible, Diodati's, fell two years ago into the hands of a peasant of San Vincenza del Pavola, Mendamento di Cicogna, Province di Chiavari, and worked the conversion of two families of that place, both named *Chiarichini*, consisting of not less than thirty-nine members. The consequence was that these *Chiarichini* discontinued their attendance on the Sans Church, that their fellow-villagers wondered, and that their pastor grew furious at such a change, and lastly, that the Parson, finding them immoveable in their new faith, accused them of some religious crime to the authority of Chiavari, who immediately sent a posse of Carabinieri to San Vincenza to seize, and bring to them the principal offenders. The Carabinieri executed their mission, and on the 13th day of last November delivered to the jailor of Chiavari four individuals of the two families, three men and one woman. The arrest took place early in the morning of that day, while the Chiarichini were still in bed. Two of them, husband and wife, upon being told what the Carabinieri had come for, rose from their bed, knelt down to say their usual prayers, and then gave themselves up to the police, as calm and resigned as they ever had been. Another, at the message, lifted up his hands and eyes to Heaven, thanking God, amidst the sobs and tears of his wife and five children, that He had judged him worthy to suffer for the Gospel. They are still in prison; the rigor of the confinement has of late been somewhat relaxed, but still they are kept and treated like common malefactors of the deepest hue. I am afraid of the impending judgment over them.

Our penal code is still the old code, imbued with the spirit of the Inquisition, and it will not be difficult for the prosecution to find instances enough to substantiate its charge against the prisoners, whatever that may be. I remember the case of a poor Savoyard, who was condemned, I do not know to how many years of imprisonment for having deserted the Roman Catholic Church, and given to his friends *his reasons* for such a desertion. The interest his case awoke in neighboring Geneva, and the exertions of some of these evangelical Christians in his behalf were fruitless. Our newspaper, the *Buona Novella*, did not fail in its duty towards these poor *Chiarichini*, and the Church sent some of her members to administer to them the consolations in her power: but

alas! our laws, in spite of the statute, and the spirit of many magistrates, in spite of popular opinion, savor too much of Inquisition.

The case of the Madiai is, I suppose, well known in America. The Madiai are in prison yet, the husband dangerously ill. It is not known what the Grand Duke will do with them. He is completely in the hands of the Austro-clerical reactionary party, and his conduct and the doings of his Ministers, of the Bishop, &c. &c. after the condemnation of the Madiai, leave no great hope that the prayers and intercession of Evangelical Christendom will afford to the prisoners any sensible relief.

I send you a copy of the *Buona Novella*, containing an account of the income of the Clergy of the Roman States. It deserves a publication in some of your newspapers.

The condition of the Lombardo-Venetian Provinces is bad enough; bad enough that of Tuscany, and the two Sicilies; but that of the States of the Church is past endurance, beyond relief. Still the throne of the Pope must be supported, though it be on the bones of his subjects, and by foreign bayonets. And all the Catholic and Un-Catholic Powers consenting to such an infamous policy! In the mean time Austria has swallowed up the Duchies of Parma and Modena, rules in the name of that hypocrite, the Grand Duke, all Tuscany, lords it over the provinces of the State of the Church lying east of the Appenines, &c. &c. and all is well. The Governments of Europe, the Emperors, Kings, Dukes, Grand Dukes and Pope, have no word to say on, or about it.

You heard of the late execution at Mantova of five gentlemen, and the condemnation of five others to many years of hard imprisonment in a fortress, among whom are two Priests, for some pretended political conspiracy. They were tried by a military commission, presided over by General Benedek, the far-famed assassin of Galicia, with closed doors, by unknown laws, without defenders and defence. The Court of Rome did not protest or demur at such a disposal of her Priests, no! In fact she did not remonstrate against worse excesses than these, as those were that lately took place in Hungary. Her anger and weapons are all against Piedmont. Those remaining in prison at Mantova are nearly two hundred, and the treatment they receive may be guessed at from the state the five hung as stated above were in, when they were led out to the gallows, and from the condition in which their clothes were found. These poor fellows were emaciated, skeleton-like; their clothes full of vermin, smelling most horribly and stained with blood. Want of air, of wholesome food, of cleanliness, and an *abundance of blows* were their daily comforts. The name of torture is abolished in the criminal code of Europe, Austria included; but the practice in Austria is not uncommon. When a prisoner denies the charge, he is beaten (sometimes to death) till he confesses the imputed guilt. Such proceedings were resorted to in Vienna

itself by the ordinary criminal tribunals; oftener in Hungary, and the military commissioners use the bastinado. *Still the common Father of all believers* has not a word of expostulation for the Emperor: nay, by the late Imperial declaration the correspondence between the Roman Catholic Bishops of the Empire and the Pope, was to be free: the clerical party was in raptures. A few days ago an order of Radetsky was published in the Lombardo-Venetian Provinces, by which all such correspondence is to pass through the hands of the Austrian Military Government: and all is well notwithstanding.

The Pope is a great friend of the Czar of Russia. And the Czar of Russia does his best to extirpate from his dominions the last remnants of Romanism. The Bishop's Sees are designedly left vacant; the education of the Roman Catholic clergymen and their instruction in divinity most lamentably deficient, by order. In the great Seminary of Corsaire, no controversy can be raised between the *Church* and *Scism*; and no lessons are allowed on the Dogma. Lastly, the Roman Catholic clergy are obliged to play the spy, and this too is well. Can Roman Catholicism last long?

We had here for a few days the Rev. J. Thompson of New-York, with a professor (I do not remember the name) of New England, on their way to the Holy Land. To me this visit was really a most precious and gratifying boon. Things continue all over Europe, in their old condition of peaceful yet anxious suspense. The great Powers sit by their guns with lighted matches, and talk of everlasting peace. I think however that this peace will go on from year to year to exhaust the people's strength and patience, till—but I do not know when and how it will break down. The fall of the Ottoman Empire, which, according to some signs, cannot be far, would be the signal of a thorough overthrow of the fictitious order which now keeps Europe *free* from actual war.

My intended pamphlet on the Press has grown up to a good sized volume. I think my chief object in compiling it, viz. to prove that the Romanists have no sure means to know the principles of their religion, and that nobody is sure to know them, and consequently that no law can be found to protect these principles from eventual assaults, will do some good in present circumstances.

FATHER GAVAZZI.

This distinguished Italian orator and ex-priest of Rome arrived in New-York about the middle of March, from England. The way for his favorable reception was prepared by the following letter, signed by several distinguished Christian gentlemen of Dublin, and

addressed to the Corresponding Secretaries of this Society. This letter had been widely published some days before his arrival.

"To the Evangelical Ministers resident in New-York and Brooklyn.

"REV. AND DEAR BRETHREN:—The Dublin Committee, who made arrangements for the celebrated Signor Gavazzi's Course of Lectures in Ireland, take the liberty of communicating with you respecting his approaching visit to the United States. He purposes to leave Liverpool for New-York, about the third week in February.

"Concerning the gentleman himself, we deem it superfluous to trouble you with any explanations. His name and ability, as an eminent orator and a powerful antagonist of the Papacy, are already well known, through the press, on your side of the Atlantic: and we are persuaded that the American public are prepared to accord him a friendly and generous reception. Nor can we doubt that when he shall have been heard by your countrymen, the favorable impressions made by his addresses will be as deep and general with you as it has been here. Indeed, we believe him to have been raised up in Providence for great good to the cause of Protestant truth, and particularly to promote the evangelization of Italy.

"But it appears to us highly important on many accounts, that previously to his arrival on your shores, such definite arrangements should be made by parties on the spot in the way of appointments for him, in your city and in other places, as will best ensure the full occupation of his time and the complete success of his visit.

"Signor Gavazzi does not attach himself to any particular denomination of Protestants; and the committee now addressing you includes ministers and other members of various Evangelical communities. We are confident you will think it desirable that the same principle should be acted upon, in connection with his proceedings in the United States. We therefore hope you will kindly concur in taking such measures as to your united judgment, founded on local knowledge, shall appear most expedient for accomplishing the wish we have just expressed.

"Cordially commending our esteemed and respected friend, Signor Gavazzi, to your christian confidence and attentions, and trusting that his visit to the States will be fraught with blessed consequences to the interest of the Gospel, there and elsewhere, we subscribe ourselves, in behalf of the Committee,

Rev. and dear Brethren,

Yours in the faith and service of GOD our SAVIOUR.

"(Signed,) William Urwick, D. D. Independent Minister, Dublin; J. Ouseley Bonsall, Treasurer of the Gavazzi Committee, Dublin; Hugh Edward Prior, Clerk, A. M. Incumbent of Lucan, Diocese of Dublin; Thomas

Scott, Clerk, A. M. Dublin; Richard Dill, Presbyterian Minister, Ormond Quay, Dublin; C. R. Trouton, Member of the Church of England and Ireland; Reuben Harvey, Hon. Sec. Gavazzi Committee; Alex. King, Agent of the American Christian Union."

A few days after his arrival a committee of gentlemen, the same which had gotten up the "Madiat meeting" at the Metropolitan Hall on the 7th of January,—immediately took measures to give the celebrated Italian Padre a reception worthy of the man and of the country. Accordingly the following card appeared in the public prints, inviting the friends of civil and religious liberty to a meeting in the Broadway Tabernacle.

"The undersigned would respectfully invite the friends of civil and religious liberty to a meeting in the Broadway Tabernacle, on Wednesday evening, March 23d, at 7½ o'clock, for the purpose of welcoming to the United States, Father Gavazzi, the Roman patriot and orator, at which time, after addresses by distinguished speakers, Father Gavazzi will address the audience in the English language, stating facts in regard to the present condition of Italy, and particularly of Rome.

W. W. CHESTER,
MORTIMER DE MOTTE,
E. FELIX FORESTI,
THEODORE MCNAMEE,
J. B. SHEFFIELD,

JOHN ROBINSON,
JOHN W. CORSON,
THEODORE DWIGHT,
WM. W. STONE,
ANSON G. PHELPS, JUN.

and others.

At the time and place appointed, an immense assemblage of people took place. Father Gavazzi was conducted to the platform by several of our distinguished ministers. W. W. Chester, Esq. was nominated Chairman, and the Rev. Dr. Dowling of Philadelphia, opened the meeting with prayer. The object of the meeting was stated by the Chairman. The Rev. Dr. Cheever then addressed the meeting in relation to the life and character of the distinguished Stranger in whose behalf the meeting was called. The Rev. Dr. Cox, of Brooklyn, next addressed the meeting, and towards the close of it gave a formal, appropriate, and cordial welcome to Father Gavazzi. It was one of his happiest efforts.

Father Gavazzi, in reply, proceeded to address the meeting in English, which he does not yet speak with perfect ease, on the state of things in Italy, and especially the influence of Romanism in that country. He was dressed in a loose *black cassock*, which finely be-

fitted his tall and striking figure, and folded somewhat like the Roman toga. His address was received with much enthusiasm.

At the close of the meeting it was announced that Father Gavazzi would deliver a course of lectures in the Tabernacle, commencing on the succeeding Monday night, in the Italian language. After the singing of a hymn and the benediction, the vast meeting dissolved. The occasion was one of great interest.

Our limits will not permit us to do more than give brief summaries of the addresses delivered.

THE CHAIRMAN'S INTRODUCTORY REMARKS.

"This meeting has been called by the friends of civil and religious freedom, to welcome to our city the patriot and orator Signor Gavazzi, who will address you in English and give some interesting details. In a community like ours,—born as we are on the soil of freedom—no subject can be more interesting than that of liberty. We have learned from history—its struggles—its short existence—and its temporary extinction, and in no country more frequently than in Italy. Oft times would it have emancipated itself, were it not for the more organized power of its beligerent enemy—despotism. In those times might triumphed over right, and the sword settled every controversy. But the times are improving, and now a reproof wounds like an arrow, and public opinion has more influence than an army,—as a proof of this, I would ask if the Madiai would have been permitted to live a month in the sixteenth century? In a work entitled the "Reformation of Italy," you will find that extirpation was the order of the day, and a person no sooner exhibited the power of religion in his heart, than he was persecuted to the death,—anything but that could be forgiven—nay, for a few scudi, a man might purchase the indulgence to commit the greatest crime. But pure religion was heresy, and must be crushed. At the beginning of the sixteenth century the eyes of the civilized world turned towards Italy. It seemed to have awaked from a sleep of centuries. The arts and sciences, which had been buried in the dark ages, sprang to life—Pa Vinci, Raphael, and a constellation of the brightest geniuses the world has ever known snatched up the expiring torch that had dropped from the hands of the Greeks, and with its light illuminated the world. Not unlike this new birth of the arts was the resuscitation of religion. Another genius, not inferior to any of his cotemporaries, was the reformer Luther, who (though for a while trammelled by early prejudices) soon let burst the light of truth so long hidden under the rubbish, which light has grown brighter and brighter till it has lightened the whole of Christendom. We may here ask if the arts and sciences will ever

roll back into darkness? Can we ever again be made to believe that the sun and stars revolve around us? or that there are but four elements? Never. Man has become enlightened. And we may also ask, if the light of religious truth can ever again be extinguished in this our world? That will depend upon the integrity with which we hold to Protestant principles in this and succeeding generations. If we permit ourselves to be persuaded that all is secure from such a catastrophe; if we are indifferent to the encroachment of Papacy on our Eastern shores, and the effect of that power at the West; if we are heedless of the cry of persecuted Christians in Papal countries, and say, 'Am I my brother's keeper?' who can answer in the negative? Was there ever a scheme so ensnaring as theirs? They have tortured every truth of the Bible to answer their ends, and have captivated the free spirit of man and worked it into a tool to serve their purposes. They have, however, recently been forced into the open field. But they have inscribed their old errors upon their standards, by which they mean to stand or fall. To change one error, would be to deny their infallibility. Like a house made of cards, to tear one away would bring down the whole pack. They have been pressed in vain to permit the circulation of any version of the Scriptures, such as they should designate. But truly the difficulty lies not so much in the difference of versions, as in the suppression of the Apocrypha, wherein they think to find a support of their purgatory. This, far above all other of their idols, is their Ephesian Diana, 'which brings them no small gain.' Knock away this corner stone and their edifice falls to the ground infallibly. May we not hope to see the temple of this great goddess despised and her magnificence destroyed? We will trust in the power and promises of Him who alone has hindered this subtle scheme of man's devices from enveloping the world in its deadly folds."

DR. COX'S ADDRESS.

"This Meeting, said Dr. Cox, is not a mere product of the American and Foreign Christian Union, one of whose Secretaries was with them here to-night. He considered it more generic and oecumenical than the Council of Trent. (Laughter.) This Meeting would produce a great effect, and be heard in London, Dublin, and in Italy itself. He was not generally in favor of agitation, though there are seasons when such is necessary, and this he thought one of them. He would say nothing disparaging to his friend when he said that this Meeting would be great, even if Gavizzi was not here. The principle on which it was convened would of itself have induced this audience to attend. He did not see men in the movement—he saw only God. One of the greatest heretics in the world, according to the Roman Catholic standard, was St. Paul himself. They were, however, in a country where they had the right of maintaining the motto, *Liberta et natale solum*—"Liberty and

our native soil." Dr. Urwick is an Irishman, and one whose soul was as big as his body was little. (Laughter.) He was glad to get such a signature and voice as Dr. Urwick's in favor of his friend who was here. Father Gavazzi had made a great change in travelling across the Atlantic; but how much greater moral change must be effected in him by the atmosphere of freedom, having escaped from the physical and moral malaria of Italy. Why did they love liberty here? He loved liberty, especially for the sake of CHRIST, religion, and salvation. The Apostle James calls the Gospel "the law of liberty." What a panegyric! They needed liberty so that they might read the Bible. (Applause.) God has been pleased to give us a revelation in the noblest way, without pageantry, in his blessed Bible; but we want freedom to read it, freedom to understand it, and freedom to propagate it everywhere. (Applause.) It was a generous sentiment to love the martyr who perils his life and his liberty in behalf of Christianity. In this country they had some distinguishing peculiarities which make them, if not the envy, the proper model of all nations. He knew of no nation which had not persecuted the Jews except the Americans; and he would ask any man to tell exactly how they treated synagogues at Rome? Who put the yellow cap upon the Jew? Who impounded him at night, and pounded him in the morning if he was not in his place? (Laughter.) How many applications of the drop or gridiron would make a man believe what he did not like to believe? Shall it be that in this country they could not think. He would tell his respected friend John, Archbishop of New-York—who, he believed, was muffled up in Metropolitan Hall at the Madiai Meeting—that he would be glad to see him, and meet him on this platform, and would welcome him and treat him kindly. He would be glad to see him also in his house, in Brooklyn, over the water, where they all enjoy freedom, even although it is but a village of a hundred and thirty thousand inhabitants. He (Dr. Cox) was called here on behalf of the vast majority of his countrymen from the Pacific shore to the Atlantic's surge. These he had the honor this night to represent when he said to this distinguished stranger, "Gavazzi, you are welcome to the United States of America." (Great applause.) I wish to stand aside, (the Doctor suited the action to the word,) and let these nascent cheers speak to you, dear brother, of the faith of JESUS CHRIST. Just as sure as the people are to have a millenium, and heaven the fruits and harvests of it, mankind must be free. (Cheers.) What is the Bible without freedom? I need not say more, except that although this brother is a stranger to me in the flesh, yet I commend him to your attention for the purity and integrity of those excellent men, in Europe, who have sent him here with letters of recommendation, which he needs only now *in limine*, for I think he can afterwards better recommend himself. See if he cannot."

FATHER GAVAZZI'S SPEECH.

We give some extracts from his Address which will serve to give an idea of his style and sentiments; of course they can give no idea of his vehement manner:

"I was a papist in London the first year I was there, but by the blessing of God, day after day while I was preaching against the temporal power of the Pope, I was very soon persuaded that the Pope could not subsist in either temporal or spiritual power; and therefore my mission, from that moment, was total annihilation of Pope and Popery, and I hope, by the blessing of God, that Pius the Ninth is the last Pope, not only in Italy, but for all time. Italy has sworn to be done with Popes. We will have no Pope in Italy. My life is now consecrated to liberty, not only for my fellow countrymen, but for all slaves of Popery. In this country my mission is mainly to the Irishmen. I do not fear Irishmen, for I preached to them in Ireland; but I will preach to the Irishmen, in order to give liberty to that people—so full of genius, so full of heart—whose only misery is to be the slaves of priests and prelates, and bishops and archbishops, and cardinals and Pope. I am not only Christian, but I am a Romanist Catholic. All papists are called Roman Catholics. In the Scriptures, the Devil calls himself an angel of light. But Roman Catholic papists are no Roman Catholics at all. They are Popish Catholics. But we Italians disclaim that name. We belong to the Roman Catholic Church, not to the Popish Church. The Roman Catholic Church established by the Apostle Paul is the most ancient church in Europe. I am proud to be an Italian, my dear brethren, and as an Italian I disclaim all Protestant denominations. You are Protestants because you are not Italians; we, as Italians, could never be Protestants. The time will come when will disappear all Protestant denominations; when mankind will not call themselves Lutherans, or Calvinists, or Protestants—but all Christians, and only Christians. (Cheers.) This time will only arrive when Christ will appear again to make in the earth his expected kingdom of universal justice. In the meantime, therefore, I cannot adopt for my Italy any Protestant denomination. I cannot copy the copyist. (Cheers and laughter.) I have the original in my own native country. I am not Protestant—and why? Because my mission asks me to be independent. My mission is to destroy Popery. (Applause.) To annihilate Popery not only in Popish Catholic countries, but even in Protestant countries. My mission is directly to overthrow Popery—indirectly to overthrow all that tends to Popery—and therefore I have a mission also against Protestantism." (Cheers.)

Father Gavazzi alluded to the fact of his retaining the monastic habit, which he says he does because he wore it in the Revolutionary struggle, and it is

endeared to him by memories. His title of *padre* he retains because he was so known to the Italian people, and to distinguish him from his brothers. The medal, he said, he gained, not in a coffee-house, not in a club, not in a church. No; but in a field of battle, in which ten thousand Italians, with forty guns, fought against forty-nine thousand Austrians, with one hundred and twelve guns, commanded by Field Marshal Radetzky personally: and therefore this medal is dear to me. (Applause.) "I will now put," said he, "in conclusion, clearly and distinctly what I said before. I came to America for war, not against individuals, but a system. Will you permit me to give you a word of advice? The Popish system is bad—is all bad—as are all and everywhere bad the streets of New-York. (Great laughter.) You know I am an independent man, but I will say that in this beautiful town—only comparable to some Italian towns, and for her position only with Naples—in your beautiful town the streets are very bad. (Laughter.) In rainy weather they are exceedingly muddy, in dry weather they are horribly dirty, in stormy weather they are good to blind and to suffocate people, so that all foreigners—and I hope before the Great Exhibition you will correct this abuse—all foreigners say that the streets of New-York are bad for all except the tailors, shoemakers and opticians. (Laughter.) Such is the Popish system, my dear brethren. It is bad in all and everywhere; is bad in theory and bad in practice. It is only the ancient paganism Christianized, baptized. This is my mission in America. I ask everywhere the American people for sympathy on behalf of my oppressed country. I do not ask the Americans to support Italy with soldiers, with a navy, with artillery. No, no. Under the blessing of God, the breasts of the Italians, and our own right arms, the Italian people will make free Italy without any support from you. But it is your sympathy which I ask—your moral support—your public and general opinion in behalf of honesty, justice, and a great cause. That is what I ask from the American people, and I expect to be answered by your free hearts in behalf of my oppressed country."

BIOGRAPHICAL SKETCH OF FATHER GAVAZZI.

The following biographical sketch of Father Gavazzi, forms a proper appendage to our notice of the Meeting in the Tabernacle to give him a welcome to America. We take it from the columns of the *New-York Herald*.

"Alessandro Gavazzi was born at Bologna, in 1809, and at the early age of sixteen entered the Order of St. Barnabas, in which he rapidly rose to a distinguished position. Professor of Rhetoric at Naples, he not only taught the theory, but exemplified the practice of eloquence in the pulpits of that capital, and subsequently in most of the principal cities of Italy. The advent

of Pius IX. gave unfettered scope to the liberal and enlightened views hitherto compressed among the Italian clergy; and foremost among the upholders of the new papal policy were Ugo Bassi and Gavazzi, both Bolognese. The first appearance of Gavazzi on the political scene was on the news of the Milanese insurrection, and the discomfiture of the Austrians throughout Lombardy, being celebrated in Rome, when the students of the University seized on the eloquent priest, carried him on their shoulders into the pulpit of the Pantheon, and called on him to pronounce the funeral oration of the patriots killed at Milan. The orator rose at once to the height of that great argument, and became at once the trumpeter of freedom throughout Italy. The tri-colored cross was now displayed on his cassock, and is the same decoration which he has worn during the whole campaign, and now wears unsullied on his manly breast. In the Coliseum of Rome he harangued for weeks crowds of citizens gathered within that gigantic structure, which became an arena of patriotic manifestations. The Pope encouraged his efforts to rouse the national energies, and conferred on him the office of Chaplain-General to the forces then organizing by the levy of volunteers, and the formation of a National Guard. In that capacity he marched from Rome with sixteen thousand men, and after a short hesitating halt on the frontiers, positive orders came from the Vatican, and private instructions to Gavazzi himself, to move forward and act against the Austrians. The onward march of the Roman army was a succession of triumphs to the walls of Vicenza. Gavazzi's eloquence supplied ammunition, clothing, provisions, horses, and all the *materiel de guerre*, from a willing population. He was the Hermit Peter of the whole crusade—the life and soul of the whole insurrection. At Venice, in the great area of St. Mark, he harangued day after day, congregated thousands, and filled the Venetian treasury by the voluntary oblations elicited by his irresistible appeals. Women tore off their ear-rings and bracelets, and the wives of fishermen flung their large silver hairpins into the military chest, and several thousand pounds worth of plate and jewelry was the result of his exertions. When the Roman division was ordered to fall back, Father Gavazzi made Florence ring with his exhortations to uphold the cause. The Grand Duke, who had already begun his tergiversations, gave orders for the forcible expulsion of Gavazzi from Tuscany. He took refuge in Genoa; but the Bolognese, having broken into open mutiny against the Pope, on the 8th August, and formed a provisional government, Gavazzi was recalled as the only means of allaying the discontent of the legations. His return was in triumph, and order was restored by his presence. On the flight of the Pope, the formation of a republican government, and the convoking of the Roman Assembly, Gavazzi was confirmed in his previous functions of Chaplain-General to the forces, and began his preparations for the approaching siege of the French by organizing the military hospitals on a scale com-

mensurate with the coming warfare. He formed a committee of the principal Roman ladies, to provide for the wounded, (Princess Belgiojoso, Countess Pallavicino, and Pisacane at their head,) and superintend the surgical ambulances during the whole struggle. At the lull of the fight against Oudinot, when a sortie of 14,000 Romans was made to repel the King of Naples, who, with his 20,000 men had advanced as far as Velletri, the Father went forth at the head of the troops with the gallant Garibaldi, and after the utter route and precipitate flight of the invading army, assisted the dying and the disabled of both sides. Returning into the besieged capital, he sustained the spirit of the inhabitants throughout, and was ever at the bastions and in the front of the battle. At the fall of Rome he received an honorable testimonial and *sauv' conduit* from Oudinot; and while his companion, Father Ugo Bassi, was shot by the Austrians without trial, and against the law of nations, at Bologna, he was suffered to depart by the more civilized freebooters of France. Father Gavazzi says that he owes his salvation to our Vice Consul in Rome, Mr. Freeman, the American painter. In London he lived in retirement, giving for his daily bread a few lessons in the language of his beloved but down-trodden land, until a few of his fellow-exiles, anxious to hear in the country of their forced adoption once more the eloquent voice which cheered them in their hour of triumph, clubbed together the pittance of poverty to hire a room for the purpose, and the result has been the potent blast of indignant oratory, and the trumpet note of withering denunciation, with which he now assails the Roman court. The bold freedom of his strictures derives immense importance from the fact he sets forth of their being in accordance with the sentiments of a large body of the young clergy of Italy—a kind of Puseyism, menacing the utter ruin of ultramontane ascendancy at home, while it seeks to triumph in England and in the United States.”

FATHER GAVAZZI'S FIRST SERMON TO THE ITALIANS IN NEW-YORK.

A large assemblage of the Italians in New-York and its vicinity, took place in the Broadway Tabernacle, the last Sabbath evening of March, to hear a discourse or sermon from Father Gavazzi. We give a report from the New-York Herald, of this *unique* and remarkable discourse. Our readers must keep in mind that it was delivered to those who are Roman Catholics—ninety-nine out of a hundred—so far as they are anything in regard to religion.

“What the Protestants call service,” said Father Gavazzi, “is in listening

to the reading of the Bible, or the preaching of the Gospel. In the Church of Rome it consists in going to mass, which is obligatory on all believers. A Christian may employ this day in charities, in reading and meditating on the Gospel, or in the instruction of youth; but if he has not assisted at mass, it would be considered by the Church as if he had not accomplished his religious duties, and had committed a sin. On the contrary, in the primitive Christian Church, the duties of a believer consisted in reading a chapter in the Gospel and in doing charitable works, which I believe to be far better to ameliorate man, than in hearing prayers in a dead language, which often is not understood by the priest himself. It is not at the sound of music, or before pompous and decorated altars, that we must worship God. True worship must be spiritual. CHRIST or his apostles never went to mass, but employed their time in reading the Holy Scriptures and in prayer. So I shall preach to you, Italians, the reformation of the Church; and if we desire to become true Christians, as our forefathers, we must attach ourselves to the sacred pages inspired by God and transmitted to us by St. Paul in his Epistles to the Romans. There is our guide, our salvation, and our faith; and the only prayer to be addressed to the altar of the ALMIGHTY GOD is, 'OUR FATHER who art in heaven,' and pray always for the living, and never for those who are no more." Father Gavazzi spoke of the various worships of the Protestants, and said that in Italy it requires different forms, also, adapted to the character of the people. "I am happy to say," he continued, "that I was able to destroy in England, and I hope also in America, the wrong idea that Italians are infidels and unbelievers, as we may call a great many who are yet in the Mother Church." (Cheers.) Here the preacher read the sixth chapter of the Epistle of St. Paul to the Romans: 'To ye all who are in Rome,' and after reciting the LORD'S Prayer, he took the text of his discourse from Psalm xvi. verse ninth, and said that extremes in political and religious matters always unite, and he advised his brethren to never follow the principle of *extrema gaudia et extremi dolores*, and brought as an example the present political and religious state of Italy. "The Italians, in all their undertakings to redeem their country, must," he said, "turn their eyes to God. He will listen to them, and cursed be man, says the Gospel, who trusts in man alone. I do not ask from the Italians to trust in Jesuits, nor in political sectarians. Italy must fight in order to obtain her emancipation; has to fight also for her Christian faith, and her independence shall be certain. Look at Germany and Scotland, both nations had to battle against powerful enemies; but God was with them, and they succeeded in spite of their tyrants. (Cheers.) Italy is bound in slavery also, because her children have always been generous with their conquered despots, and we must follow a different example than we did in 1848. My brethren, in the resurrection of CHRIST I find an omen and all the elements for the regeneration of Italy. I will not profane the

Scriptures, but I do not consider them as a dead letter. Let us have faith in Heaven, and Italy shall rise from her slumbering grave. All that was accomplished for men by the death of CHRIST, is the same for that of our beloved country. CHRIST was innocent, so was Italy; and our crime before the high tribunal of the great potentates is, that we have been great and powerful, and we may return to our primitive political life. CHRIST was betrayed by Judas. The Judas of Italy was the King of Naples, ever since 1821, when, granting a Constitution, he armed his lazzaroni to butcher the liberals. He maintained the red flag as the emblem of his heart, to murder his people. But let us not despair; you will see that, also, in the times of the persecution of the Jewish people it was the same. There was abundant warrant in the vision of Ezekiel to extend the prospects of resurrection, and, from the mere individual contemplation of the just man's palingenesis to catch a glimpse of aggregate and national resuscitation. A field covered with dry bones, where the vulture and the obscene carrion dog had done their work, was spread out before the gaze of the prophet; when with rustling and rattling sound at the voice of OMNIPOTENCE, the ossuary expanse became animate with motion, muscles and integuments were resumed, and a mighty array of reconstructed manhood stood erect at the bidding of the MOST HIGH. Such a consummation it required not the gift of prophecy to anticipate, in the designs of a just Providence, for our long-suffering country. The cry of centuries has reached the ear of mercy, and the hour of redress and revival is at hand. The fragmentary articulations and disjected members of Italian nationality have shown an unmistakeable tendency to coalesce and combine into a living body, and resume once more an attitude of vigorous vitality. A living Italy burst of late on the view of startled Europe, and however brief the apparition, it sufficed to belie the Sadducean theory of a non-existent life beyond the political grave. It is true, that by the combined agency of foreign potentates and a native priesthood, the self-same hideous instrumentality by which the DIVINE REDEEMER was put to death, our nationhood has been forcibly immolated and re-consigned to a temporary tomb; but we scout the silly and fastidious imputation of profanity, when we profess our sure and certain hope, as well as fond reliance on the justice of heaven—our steadfast belief in the ultimate renewal of that vitality. Was the innocence of the JUST ONE, or His life-long career of beneficence, any bar to His death as a criminal? None. Then, let not Italy murmur at such requital for the lessons of civilization. A Pope and his cardinals could not be expected to act otherwise than the high-priest and the Sanhedrim, nor the Jesuits than their predecessors the Pharisees. A leading agent in the dread business of Calvary was Pilate, the pro-consul. Tradition had handed down his origin: he was a Frenchman. They show on the banks of the Rhine the place of his birth, and of his retributive suicide, on returning to the fitting land of his nativity. A book published years ago

in Rome, from the pen of a Dominican friar, labors to prove the cohort of soldiers which did duty on that occasion to have consisted of recruits from Gaul, and that the crowing of the cock merely indicated the sound of the Gallic trumpet. To conciliate the emperor was Pilate's apology for this official murder—to propitiate the Czar was a sufficient incentive for the President of republican France. Was there no modern impersonation of Herod the Tetrarch, an intrusive potentate claiming kingly authority within the very precincts of Judea, with his hands deeply imbrued in the blood of her children? Is not the usurper of Lombardy that man? And need we indicate the Vatican as the locality of Caiaphas, or identify as the deliberate betrayer of Italy the Iscariot Neapolitan? Foul confederacy of ignoble plotters, look well to your handiwork! Strengthen your army of occupation! Double the guard at the sepulchre! A year is but a day in the history of nations—1849 was that of Italy's immolation. She may yet sleep in the tomb over which you keep sentinel; but the third year is advancing—the inevitable 1853! The Caiaphas of Italy, as I said, is Pius IX. This high priest, who should have preached Italian redemption, conspired to strangle her at her new birth. Christ was accused as a blasphemer; so were the Italians by the Pope, who slandered them in his bulls, as heretics and infidels. The supporters of Caiaphas were the Pharisees; those of our pontiff are the Jesuits and cardinals, and Pius IX. from Gaeta to Portici and Rome, never ceased the attempt to crush Italian nationality. But Caiaphas, not desirous of having upon him all the blame of the death of our Lord, sent him to Pilate, so Pius IX. sent the independence of Rome to the Pilate of France, Louis Napoleon. To France we owe our tortures, slavery and exile; and Louis Napoleon by eight millions of votes, ascended that throne raised on hecatombs of Italian martyrs, thus giving to the world the great example that the French nation were nothing more than a people of Catholic deacons and sextons. It is true that there are some exceptions to be made, but they are few, and these are in prisons or in exile." Father Gavazzi spoke afterwards of the campaign in Italy in 1848, and said that the Herod of Lombardy is the Emperor of Austria. He advised his countrymen never to have faith in the promises of France, nor in her revolutions, as the redemption of Italy must come from Italians alone, and not through conspiracies or political sects, but to take advantage of an European war, and then to rise all like one man. "I am an exile, I have been in prison for freedom's sake, and as such I can speak to you freely. I beg you to wait the propitious moment, and not to fight for liberty but first for independence. If you should ask from me what are to be the means to conquer our nationality and union, I shall answer that, as I am not a poet, it is not with dreams, but with great sacrifices, with an army, with the Italian flag; and that army is that of Piedmont, with a man of action and faith to lead it; and that leader if he shall maintain his promises as he has done to the present

time, is the King of Sardinia. A republic in Italy is a mere idea, which cannot be accomplished. We must have a people capable of such a government. The citizens of the United States became good republicans because they had already had a constitutional government. So I tell you, as I did in London, that I disapprove of all the sectarian means of crazy conspirators, who, from their room, decide the destinies of nations, and are in fact, more despots than the reigning despots themselves. I disapprove and protest against the last attempt to revolutionize Lombardy, and to add victims to victims without any apparent success in gaining our object." The lecturer concluded by pronouncing a benediction.

We have given up several pages of our present Number to the Reception and First Sermon of Father Gavazzi in America, because we are persuaded that the coming of this wonderful man to our shores will, under the Divine blessing, be the means of doing great good to this Nation. Father Gavazzi understands Romanism, and he is able to make our fellow-citizens understand the working of the system. We hope that he will stay long enough among us to visit all our principal cities, and give a course of lectures on Italy and the blighting effects of the Papal religion upon that fairest of lands. So far as we know, he is a man of unimpeachable character. Let our readers lift up their hearts in prayer to God, that he may be more and more fully instructed in the true Gospel, and experience very much of its life-giving and grace-giving influences in his heart and soul.

The Home Field.

Although we have received many reports from both the Home and the Foreign Fields since the issue of our last number, and therefore no lack of interesting news, yet inasmuch as our next magazine (that for June) must consist mainly of the Annual Report, which will be made up chiefly of details relating to our work in our country and in foreign lands, we shall not occupy much of the present number with such matters. On the contrary, most of its pages are filled with information of a more general nature, as our readers will perceive. We give however, the following interesting letter from one of our missionaries, it relates to the conversion of an aged man in one of our large cities.

New-York, March 21st, 1853.

"REV. R. BAIRD, D. D.—Inclosed I send you a letter which I received in October from Mr. * * * *; a man who lived eighty years in the darkness of popery. The letter speaks for itself, and needs no comment; to make any observations on it would only weaken its force. Who can read it without emotion? He was converted to God while I was in that city; I was myself thirty-three years in the same darkness. It was the same Spirit that caused the scales of his native ignorance to fall off, that opened the eyes of my understanding to see the errors of popery.

"I will now give you some of the particulars which occurred at the time. A few days after the old man was brought out of darkness to the light of the Gospel, the Roman Catholic priest, Father * * * *, came to see him, and asked him if it was possible that he had turned from the Catholic Church? The priest said to him that he must go to confession and get absolution; all of which the old man declined to do. The priest then challenged him to bring any Protestant Ministers there to meet him, and he would convince them that they were all heretics. The Rev. Mr. * * * * came to see the old man and he told him the challenge that the priest had made. On the following Friday there was a preachers' meeting, at which he told the proposal of the priest, upon which action was taken, the Rev. Mr. * * * * and myself were appointed to meet the priest at his house. This was just what I wanted, I went immediately to see Mr. * * * *, and told him to send Father * * * * word to appoint his own time, and a protestant minister would meet him there, and that he should be treated respectfully, and to have all his Roman Catholic friends present when the priest should come; that I would put a chair between the priest and myself, and in that chair I would put a Bible; for we could not have a better Judge and Jury than CHRIST and the twelve Apostles. And if the priest could get them on his side I would submit to the decision of that Judge and Jury. And on the other hand, if I could get them on my side, that the Bible should decide between us. Accordingly word was sent, but he never dared to come to the trial.

"On the 20th day of last April the old convert gave two large lots, on which to build a Methodist Church. And on the first Sabbath in September it was dedicated by Bishop * * * *. There it stands a monument before the world, and to the Church, which ought to excite a feeling of united effort and of corresponding co-operation to aid such a Society as ours, which is so well adapted to meet the wants of a class of people who have been heretofore considered hopeless and beyond the reach of the light of the Gospel of JESUS CHRIST.

"There is one thing certain, every branch of the Church of CHRIST is beginning to be alive to its importance, as I find no difficulty in gaining access to the pulpits of the different denominations in this city, and Brooklyn, and

Williamsburgh; to relate to their people facts which occur from day to day under my own observation."

LETTER FROM THE OLD CONVERT.

DEAR BROTHER:—"I was glad to receive your letter, and to hear from you what the Lord is doing for you, I hope that the Lord will prosper you more and more in the good work in which you are engaged, and that you may be the honored instruments in His hands of turning many away from the error of Romanism, to the true light of the glorious Gospel of our Lord and SAVIOUR JESUS CHRIST. O brother, the Lord has done great things for me, whereof I am glad. O help me to praise the Lord for what he has done for me. I was born in the Church of Rome, and lived in that dark state until I was nearly eight years of age. It pleased the Lord to direct my youngest son, about eighteen years old, to the Sabbath School in the Sailor's Bethel Ship. There the Lord converted his soul. He was a good boy, so good was he and so kind, that the Lord thought it best to take him out of the world of sin, unto himself in that better and brighter world above.

"During his sickness, the Teacher of the Sabbath School visited him frequently there, singing their sweet hymns of praise, and offering to God their prayers for him and for me. This made a deep impression on my mind, and when my son died I sent word to brother K * * * *, and he came to see me. I told him my son was gone, and that I felt that I was so bad a man that I thought I should never see him in heaven. Brother K * * * * told me of the SAVIOUR, and of his willingness to save me, and there by the side of the dead body of my son I solemnly promised to seek the Lord in the pardon of my sins, and endeavor to save my poor soul.

"A short time after the funeral I was taken sick myself and confined to my bed. The same kind teachers came to see me, they prayed with me, and pointed me to the SAVIOUR of mankind. The Lord in mercy answered their prayers and converted my soul, in my old age. O bless the Lord for what he has done for me. My soul is happy. Help me to praise the Lord for his goodness to me, my soul is now happy and I feel that I shall meet my son in heaven.

"Our church was dedicated to the service of ALMIGHTY God on the first Sabbath in September, by Bishop W * * * *. It is thirty feet front by sixty-five feet deep; with a lower room for the sabbath school; the church room above with an end gallery. It is a fine church although it is plain. We call it the 'Sailor's Bethel Church,' we all send our love to you, hoping to see you soon and hear you preach for us in our Bethel Church.

Yours in Christian Love,"

* * * * *

Foreign Field.

SWEDEN.—A LETTER FROM OUR MISSIONARY, MR. ROSENIUS.

(Concluded.)

Here we finish the extract from Mr. Ahnfelt's letter, since you have seen by what has been said how he goes on from place to place, amid various experiences of the word of the Lord on souls. I will rather give you an extract from a letter I have just received from our friend Dr. Bergman of Winslof, containing an interesting account of the progressive movements in that part of the country, which he partly ascribes to the agency of Mr. Ahnfelt. He writes thus: "The Spirit of the Lord had been at work for some time in our neighborhood, imperceptibly to most lookers on, as long as only some women of the lower classes seemed to be affected by it, but now the scene is changed. The Lord's "drawing" seems to become stronger; some of the principal Ladies in the town of Christianstad have begun to show themselves at the Evangelical Meetings held by the distinguished ministers Ehdahl and Lavallin, and even some officers, from the regiments garrisoned there, are now and then seen from behind the pillars of the house of God. From the country it begins to sound like half a storm. You know that Mr. Ahnfelt has been in our neighbourhood several times as well as Mr. Lagerblad. The attendance of the "conventicles" has been constantly increasing in number; no house is large enough now; a number of the people stand outside. So long as we had fine weather they could be held out of doors, "in some green pastures;" but now the poor people often stand in rain and cold till it makes ones heart ache to see them. At the conventicle last Saturday evening, a thought arose in the heart of a wealthy peasant; 'we could build a large barn, in which we could hold our meetings under a friendly roof when they close the churches and schoolhouses on us!' Who inspired the man with that thought? It was scarcely uttered, when it met with the sympathy of the whole assembly. In faith these believers now strengthen each other's hands, (1 Sam. 23. 16,) and the thought grows in the meantime into great dimensions. To-day it has been expressed in words that the house built plainly but tastefully ought to cost about 55 pounds Sterling, (\$275) and this sum to be divided into 200 Shares, that many may partake in it. Many would else be ready to give £5 (\$25) each, and you must know that among these are peasants and farmers who a short time ago were known as regular misers. They already begin to speak about choosing a committee; but they prefer calling it a choice of "Elders of the church," as it sounds more scriptural and reminds one of the first Christian churches. But to such an end it is necessary to know who are members of the Church, and a signature is therefore required from every one according to the advice of

Luther. (see the Evangelist friend of the Church* No. 10.) In short, it appears as if all at once we had here the germs of the future "Free Lutheran Presbyterian Church of Sweden." Ought we not to acknowledge that the Spirit of the Lord is mightily at work in our country? "If this work be of God you cannot overthrow it." Acts 5

So far our well-known zealous friend of religious liberty, Mr. Bergman, has written in this letter, and in the northern parts the people are leaving the Established Church in great numbers. They are fined for administering the Sacraments among themselves. Latterly judgment has been passed on them in a severe manner in one of the Law-courts, but it is not yet known, if it will be confirmed in the higher courts. The people however do not mind it at all. In three places especially the separation is going on in a most decided manner, in the province of Norrbotten near the town of Pitea, in Helplingland near the town of Hudiksvall, and in the province of Dalarum and the parish of Orsa. Government again seems bent on trying the old injudicious system of employing constraint to check religious movements. It is in all probability the time in which the Lord means to break all these bonds and barriers that seem to hinder His work. May He lead us in the way in which He would have us go, and order every circumstance, so that it may conduce to His glory! One thing is certain; we have now an important time in Sweden, a critical time. I must finish my letter. If spared I will communicate more at another time. Pray for us. May the Lord of power and might strengthen your hands in your blessed work, and make your heart to rejoice! Your sincerely attached and humble servant

B. O. ROSENÍUS.

Juvenile Department.

DIALOGUE NO. 5.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Father. You remember, my dear boys, that we concluded to have another conversation on the state of things in Christendom, before we proceed to speak of the several countries which compose it, in detail.

Eddie. Yes, dear Father; I am quite impatient to hear more on this subject, particularly in relation to the comparative influence of the nations of Christendom. You have told us much respecting the influence of Christendom entire upon the rest of the world, but you have said nothing, if I remember rightly, about the relative influence, present and prospective, of the

* A Monthly periodical, which Mr. Rosenius edits.

various nominally Christian countries. This is a subject about which I am very anxious to hear something. Which are the most powerful of the Christian nations?

Father. In the Old World, or Eastern Hemisphere, the Great "Powers," or most powerful nations, are Great Britain, France, Prussia, Austria and Russia. In the New World, or Western Hemisphere, the United States is by far the most powerful, in every point of view.

Willie. Why, Father, I thought Spain was one of the Great Powers, for I have read in some book, that the sun never went down on all her vast empire. The meaning of which, my teacher told me, was that she had possessions all round the globe.

Father. That was once true, Willie,—but not now. In the time of Charles the First of Spain, or Charles the Fifth, as Emperor of Germany, (for he was both,) more than three hundred years ago, it was true, but it is not now. It is true of Great Britain, for the sun never sets on all her great possessions at one and the same time. In other words, her empire encircles the globe.

Eddie. Yes, that is so; for she has, besides her "Isles," (as Great Britain and Ireland are called, and some small ones around them,) Gibraltar, Malta, and the Ionian Islands in Europe; the South end of Africa and some Colonies on the Western coast of that Continent; India in Asia, and a small possession at the entrance into the Red Sea; and the great Islands of New Holland, New Zealand and Van Dieman's Land, (besides some small ones, such as Singapore,) south of Asia, and I believe she claims a part of Borneo. Then she has vast possessions north of the United States in North America, and some Islands in the West Indies, she also has a small colonial possession in South America. At least my geography tells me so.

Willie. Why this is wonderful. England must have a great deal to do to look after *all* her distant possessions, little and big. But tell me, dear Father, how many people there are in all the British Empire?

Father. This is not so very easy, my dear boy, for the English themselves have no very accurate knowledge on this subject. But they estimate the number at about *one hundred and fifty-four millions*, of whom not more than twenty-eight or thirty millions dwell in the "British Isles," of which Eddie spoke just now—that is in Great Britain and Ireland, and the little islands connected with them.

Willie. Then England has one hundred and twenty-four millions in her foreign possessions!

Father. At least that number, of whom one hundred and twenty millions are in India and its dependencies.

Eddie. I think that England is likely to add a good many more people to her dominions by the time she gets through her wars in Burmah and South Africa. But which is the next powerful nation in Europe?

Father. In some respects Russia is the next in point of power. Her empire is very large, including more than half of Europe, nearly the third part of Asia, and the north-western part of North America. In all, the Russian Empire contains more than seven millions of square miles; but a large part of it is sterile and cold, especially the Asiatic portion of it. The entire population of the Russian Empire does not exceed sixty-seven or sixty-eight millions of people. It all lies north of latitude 40, and much of it north of latitude 60, and then the climate is very cold, too cold for much agriculture.

Eddie. But Russia has a great army?

Father. Yes, she has not much short of a million of soldiers, but her armies are scattered over her vast Empire, and it is not easy to bring them together. It requires much money to march great armies, and Russia is a poor country in comparison with some others. She has nothing like as much commerce as England or France; and commerce is essential to great wealth. Like all the great nations of Europe, Russia is a good deal in debt, (about six hundred millions of our dollars) though not as much as France or England.

Willie. But why has not Russia much commerce? Is it because her seaports are frozen up half of the year, and some of them more?

Father. Yes, this is one cause; but another is she has not agricultural productions enough to give in exchange for foreign articles to create a great commerce; but her commerce is increasing every year.

Eddie. I have read somewhere that when Russia marched her armies to Paris in 1814 and 1815, she had to do it with gold which England lent her. Was this so?

Father. I believe it was, for it required more money than Russia could furnish, and she had therefore to borrow. But Russia is powerful nevertheless, and it is probable that she will become far more so, for she has a vast extent of good country in the middle and southern portion of the European part of her empire, and her population, commerce, wealth, literature, and every thing that pertains to civilization has been steadily advancing for the last one hundred and fifty years. But if we like to reach Russia, in our conversations, I shall have much more to say about that country.

Now let us look at the other great powers in Europe. There is France, with 36,000,000 of inhabitants, Austria, 37,000,000, and Prussia, 16,000,000. They are all strong, as military nations. They are highly civilized, at least France and Prussia; Austria, is not equal to either of them in civilization—at least in a large part of her dominions. As to popular education, or education of the masses, Prussia is in advance of France and Austria. Her school system, embracing her common schools, gymnasias, and six universities,—is decidedly the best on the continent. In many parts of Austria very little

has been done by the Government for the education of the masses; and France has only had a Public School system since 1833.

Eddie. I believe that Prussia is a Protestant country.

Father. Yes; two thirds of the people in Prussia are Protestants, and that fact has had much influence on her material and intellectual prosperity. There are only three millions and a half of Protestants in Austria, and one and a half in France; these countries are therefore called Roman Catholic countries, and they are the chief bulwarks of the Roman Catholic Church. Prussia has but little foreign commerce, for she has but few seaports; Austria has more; and France has much—though not so much as England. France is very powerful in a military point of view, and she is compact and united; Prussia consists of two unequal parts which do not touch each other, but still she too is powerful. Austria embraces many different nations, which she can govern only by military force. She is destined, I think, at no very distant day, to *break up*. She came very near to it in 1848.

Eddie. These three nations have each but a limited territory, and in that respect differ much from England and Russia.

Father. That is a great point of difference. They cannot become *very much* more powerful than they are, from that source; and what is more, Prussia and Austria have no colonies, and France, none of any sort of consequence, in comparison with those of England. France, Spain, and Portugal, for a long time after the discovery of America, had most extensive colonial possessions; but they have lost almost all of them. At one time France was on the point of having India, and she had the best part of North America, namely the Vallies of the St. Lawrence, and the Mississippi; but she lost them. England got them.

Eddie. This is wonderful. England seems to have the colonial world.

Father. Yes, she and Holland, (both Protestant countries,) have the great colonial field of the eastern hemisphere. And now if we look to the western hemisphere, we shall see that the United States are nearly as large as all Europe, that we have 25,000,000 inhabitants; in twenty-five years we shall have 50,000,000; and in fifty years there will be 100,000,000 inhabitants in our country if God continue to grant us His blessing.

You will see from this statement how God is ordering things in this world, and preparing the way for the spread of His Gospel. England and the United States are now the two most powerful nations in their respective hemispheres, and between them they govern about the fourth part of the habitable globe, and have more than the sixth part of the Human Race under their sway! And what will they be fifty or one hundred years hence; if God continue to bless them both as we trust that he will?

Willie. And these are the nations which possess, to a greater extent than

any others the Gospel, and are doing most, I believe, to give it to the rest of the world.

Father. Yes, this is so. They have, we may almost say, the commerce of the world in their hands. Their ships are seen in all seas, and their steamers will soon be ploughing every navigable river on the Globe. They have the rail-road, the electric telegraph, and the printing press to a greater extent than other Nations. All this indicates that God has given them great facilities for spreading Christianity through the world,—England by means of her great colonial possessions, the United States over their vast territorial extent.

Eddie. But there are other Protestant countries in Europe besides England and Prussia.

Father. Yes, there are Holland, Denmark, Norway and Sweden, several Protestant Duchies in Western Germany, and fourteen Protestant Cantons in Switzerland; and it is a remarkable fact that all these Protestant countries are more prosperous than the Roman Catholic countries around them. Holland and Denmark have more of the elements of a real civilization than Spain and Portugal; and Sweden and Norway, poor as they are, are more civilized, as to the masses, than Italy itself.

It may be safely asserted that the eighty-five millions of Protestants in the world have more of civilization and prosperity, and a far more promising future before them, than all the two hundred millions of Romanists, (the number which the Pope estimates them to be,) and we might almost include with them the seventy millions of the members of the six Oriental Churches.

Eddie. All this is very wonderful!

Father. And does it not show that God has some great object to be accomplished by the Protestant Nations? See how he has given to the United States the gold mines of California, and to England those of Australia! All this has not happened by chance.

Willie. I think that if Christendom were what it should be, the conversion of the world to the Christian Religion would not be so very difficult, considering what advantages the Christian Nations now have.

Father. That is true. If there was as much true Religion in Spain, Italy, Austria and Russia, as there is in England, as much in Ireland as there is in Scotland, and as much in Mexico and South America as there is in the United States and Canada, the prospects of Christianity would indeed be bright and encouraging. Well, the day will come when such a great consummation will be attained, and even far greater things. The regeneration of Christendom by the true Gospel is one of the great things to be desired and prayed for.

Movements of Rome.

We are approaching the grand conflict with Rome, on what is called *the School Question*, or rather the struggle has commenced. In Michigan and Ohio the subject has been carried to the polls, and the result has been very far from favorable to the wishes of the Romish hierarchy. The majority in favor of the School law as it exists in those States is great. The demonstrations at Detroit and Cincinnati, were conclusive. Even the German Catholics stood in great numbers by the side of the Protestants in this contest. The scheme of the priests to get the State to give them a portion of the Public School funds, proportionate to the number of the children of Romanists, or such as they may be able to gather into their schools, (for it would come to *that*,) to enable them the more effectually to propagate their unscriptural doctrines and most dangerous errors, has met with a decisive defeat in those two cities.

But no way discouraged, the same attempt has been made in Maryland. The Hon. Mr. Kearney, a member from Baltimore, has introduced a bill, accompanied by a flourishing report, "into the legislature of that State, to make a similar distribution of the school moneys in that commonwealth. We have not the slightest disposition to find fault with what the honorable gentleman says in praise of knowledge, and in deprecation of ignorance; but we have yet to see how a true and useful education is likely to be secured to the children of that State by the plan he proposes. Even if the whole ground were given up to our Roman Catholic friends, and they were allowed to control the schools of the State and make them all that the priests could wish, we really cannot, with the examples of Italy, Spain, France, Ireland, Mexico and South America before our eyes, bring ourselves to believe that there could be any thing gained by it but an increase of ignorance and irreligion.

But the movement has met with great opposition in Baltimore, a city of nearly if not quite 200,000 inhabitants, only one fourth part of whom, or *fifty-thousand*, are Roman Catholics. A "mass meeting," of some three or four thousand people was held in the Hall of the Maryland Institute in that city, Monday night the 11th ultimo. The greatest enthusiasm existed. Able addresses were delivered by the Rev. Drs. Plumer, Fuller, Johns and others. The proposed measure of Mr. Kearney was thoroughly discussed and unanimously condemned. We have rarely seen a more important meeting.

It becomes our Protestant friends to be wide awake, for this effort to get a portion of the Public School funds to enable them to maintain their sectarian and proselyting schools will not be abandoned by the bishops and priests of Rome in this country, so long as there is any hope of success. Protestants *must* wake up, and look well after unscrupulous politicians as well as the Romish hierarchy among us.

We hear from all parts of Europe where the Roman Catholic hierarchy has controlling influence, of vexations endured by Protestants. This is so in France, Belgium, the Papal Cantons of Switzerland, Hungary, Austria, portions of Germany and Italy, Ireland, etc. Every where the decree has sounded forth from the Vatican to hinder the spread of the Truth. Where persecution can be wielded—imprisonment and banishment, as in Tuscany—persecution is resorted to without hesitation. Roman Catholic Journals in Europe and our own country openly, unblushingly, advocate the persecution of heretics, and the abolishment of religious liberty. They give us to understand that when Romanism shall have gained the ascendancy in these United States, religious liberty shall cease to exist! Well, we shall see.

AS EXPECTED. Father Gavazzi has been attacked by the Romish organs of this country with all fury. The Irish Romanists are thus encouraged to attempt by violence to break up his public lectures. But this will not do. This is a free country. The Italian Padre must be silenced, if at all, by *arguments*, not by *stones*. We have freedom of speech and of the press here, and Rome must teach her disciples, even the rudest sons of Erin, that they must not resort to violence. They are not in Connaught. They must be civil and peaceable.

ANOTHER CONVERT TO ROME. There has been no little excitement in the city of Baltimore, occasioned by the conversion of the Rev. Mr. Baker of the Protestant Episcopal Church to the doctrines of Rome. Mr. Baker has been long known as a thorough High Church man, of decided Romish tendencies. For some time he had induced some of his people, it is said, to wear a small wooden cross next to their persons, and immediately over their hearts, which, by its friction, might remind them often through the day of the sufferings which the SAVIOUR endured for them! Alas, the formalist will do any thing rather than the right thing. If the true faith and love of CHRIST be in the soul *they* will cause the possessor to think of Him, and with proper emotions, a thousand fold more frequently,

than the artificial and unnatural process of wearing a little cross of wood *over* or *on* the fleshly organ which we call the heart! How dangerous it is to attempt to teach for the doctrines of God, the mere devices of man! We do not wonder that Mr. Baker, and any who are like him, go over to Rome, for she is the church that emphatically excels in all such inventions. The sooner our Protestant Churches become rid of all such forms and practices and doctrines as are not set forth in the glorious Gospel of CHRIST, and are constituent parts of it, the better.

LETTER TO ARCHBISHOP HUGHES.

We append to our notice of *The Movements of Rome* the following letter to his Grace, the Roman Catholic Archbishop of New-York. Although this letter has been before the public several weeks, up to this date no response has been made to it by the Archbishop.

Sir:—As one of the committee engaged in making arrangements for the “Madiat meeting,” in Metropolitan Hall, I beg leave to call attention to a statement in your letter, that the occasion was made use of “to denounce our Catholic fellow-citizens in this country;” “to inaugurate a Protestant crusade against our Catholic fellow-citizens.” Reports of all the speeches made on the occasion are easily accessible, and prove that anything more false than this accusation was never stated by any authority, clerical or laical.

The principal speakers used nothing but the kindest and most respectful language in regard to our Catholic fellow-citizens, and urged them to join with us in denouncing and petitioning against all such outrageous tyranny and injustice as that practised upon this poor family, for conscience sake. Every honorable man, of the thousands present at the meeting, will testify to this fact, and it will require something more than your bare assertion to convince the intelligent and respectable of your own community of its falsity.

It is true that a good deal of laughter was excited by the extracts read by one of the speakers, from your unfortunate lecture on the subject of “Civil and Religious Freedom,” delivered in the same Hall; but it was all in good humor, and at your expense.

In regard to your statement that “the art of printing facilitates the diffusion of the Holy Scriptures, and that the Church avails herself with eagerness of that art for the purpose of multiplying copies of them,” we beg leave to ask you which translation of the Holy Scriptures into the Italian language is acceptable to the Church, and sure to meet the “patronage of Popes, Cardi-

nals, and Bishops?" and we pledge ourselves to print a large edition of this translation, and send it to Italy for gratuitous distribution. We wait anxiously a reply to this inquiry, as our offer is made in perfect good faith, and we shall be glad to get your guaranty against the pecuniary risks of our enterprise.

ANSON G. PHELPS, JUN.

View of Public Affairs.

But little worthy of notice has occurred in the political world within the last month.

Santa Anna has been called to take the helm of State in Mexico. It remains to be seen whether he can carry the well-nigh foundering bark into a safe harbor, and refit her for the great voyage which she essays to make.

All is quiet in Europe. The difficulty between the Montegrins and Turkey has been adjusted. That between Russia and Turkey seems to have passed away.

Much suffering has resulted from the ill-timed movement made at Milan through the instigation of Mazzini. It is evident that *now* is not the time to strike for liberty in any part of Europe.

The course which Sardinia pursues is a noble one. We sincerely pray that she may be able to maintain it. In the meanwhile it is our privilege to labor whilst the day lasts—whilst the door is still open, far more anxious about doing our work than about the revolutions of Nations or the schemes of Statesmen, being assured that we are engaged in an enterprise—the conquest of this world by KING IMMANUEL—which cannot fail.

Important Items.

INTERESTING ITEMS OF NEWS:—We have just received letters from the table of the Waldensian Synod, announcing that the Rev. J. P. Read, the Moderator of that body, may be expected to reach New-York in time for the annual meeting of our Society, at which he will present to the American Zion the salutations of the most ancient true Church in Christendom.

THE STORY OF THE MADIAT:—The Society have in press, and will issue in a few days, a most interesting volume entitled THE STORY OF THE MADIAT. We bespeak for it the prompt attention of our readers and patrons.

Notices of Books.

LETTERS FROM A FATHER TO HIS SONS IN COLLEGE.

SABBATH DAY READINGS, OR CHILDREN'S OWN SABBATH BOOK.

FEMALE PIETY, OR THE YOUNG WOMAN'S FRIEND AND GUIDE.

These excellent works have been Published by Carter and Brothers. The first is from the pen of the late Dr. Miller of Princeton, New Jersey. The second was written by Julia Corner; and the third by Rev. John Angel James, of Birmingham, England, whose praise is in the Churches of America as well as of Europe. These choice volumes we can recommend with all sincerity. They are beautifully printed.

A PASTOR'S LEGACY.

This is a posthumous volume of Sermons from the pen and the heart of the late Erskine Mason, D. D. of New-York, one of the ablest preachers of these times. Twenty-two excellent discourses, selected from a thousand of great if not equal, merit, are here presented to the reader, beautifully printed. An eloquent tribute to the memory of this distinguished servant of CHRIST, in the shape of a "Brief Memoir," from the pen of Rev. Wm. Adams, D. D. is prefixed to the volume. Mr. Charles Scribner is the Publisher.

HISTORY OF EUROPE: by Archibald Alison. The Harpers have published the first volume of the continuation of this work—which had ended in 1815. With all its defects—its narrow and illiberal views, its want of an expansive and genial spirit and sound philosophy, this work is well-nigh indispensable to the reader who knows none of the great Oriental languages. The Harpers do well to get it out in a style to correspond with the four volumes of the preceding work.

PASTORAL THEOLOGY: published by the same House, is the title of a most valuable posthumous work of the late Professor Vinet Lausanne, Switzerland—one of the greatest thinkers of this age,—the *Pascal* of his times. It is in the best sense *original*; it is conscientious, serious and faithful. We owe this work, in its English dress, to the Rev. Dr. Skinner, of the Union Theological Seminary, by whom it was translated.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE
MONTH ENDING 6th APRIL, 1853.

| MAINE. | | |
|---|---------|--|
| Portland, Edward Oxnard, . . . | \$10 00 | |
| NEW-HAMPSHIRE. | | |
| Portsmouth, Chas. E. Meyers, . . . | 10 00 | |
| VERMONT. | | |
| Chimney Point, Rev. Benj. Abbott, . . . | 1 00 | |
| Chelsea, Cong. Ch. | 15 59 | |
| Topsham, Mrs. Susanna Eastman, . . . | 1 00 | |
| MASSACHUSETTS. | | |
| Clinton, Rev. William D. Hitchcock's Society, to make him a L. M. | 30 00 | |
| Ashland, D. R. | 2 00 | |
| Winchester, Cong. Ch. to make Rev. Reuben T. Robinson, Stephen Cutter, and Harrison Parker, L. M. | 112 12 | |
| West Stockbridge, Morgan Lewis, . . . | \$ 3 00 | |
| Sandwich, Puritan Cong. Church, in full, to make Rev. Giles Pease, L. M. . . . | 11 00 | |
| South Weymouth, Union Ch. (a bal.) . . | 1 00 | |
| West Medway, A. W. Ide, | 1 00 | |
| Groton, Union Orthodox, Ch. to make Dea. Curtis Lawrence L. M. | 46 50 | |
| Westford, Union Church. | 50 | |
| Medway, J. C. Hurd, to make Edward Payson Hurd L. M. | 30 00 | |
| Greenfield, First Cong. Church, . . . | 19 02 | |
| Second Cong. Church, | 33 33 | |
| Boston, Phillips' Ch. to make C. J. F. Allen, and Rev. Forest Jeffers L. M's. . . . | 72 02 | |
| Salem Ch. | 64 02 | |
| Old South Ch. | 102 31 | |
| Maverick Ch. | 55 28 | |
| Bowdoin-st. Ch. | 170 00 | |
| Essex-st. Ch. | 92 00 | |
| Park-st Ch. (of which \$30 from Dea. Josiah Bumstead L. M.) | 184 72 | |
| Central Ch. (of which \$30 from Wm. | | |

Ropes, Esq. to make Mrs. William Ropes
L. M.) . . . \$106 65
Mt. Vernon Ch. Daniel Safford \$100;
Julius A. Palmer to make Miss Harriet A.
Palmer L. M. \$30; others \$284, . . . 414 00
Pine-st. Ch. . . . 50 00
Worcester, Wm. Hudson, . . . 1 00
Millbury, Capt. Longley, . . . 1 00
Dudley, M. E. Ch. . . . 5 00
Leominster, M. E. Ch. . . . 11 00
Granby, Cong. Ch. . . . 31 00
Cohasset, David S. Sutton, in part, to make
himself L. M. . . . 10 00
Springfield, 1st. Cong. Ch. . . . 38 87
Oakham, Perley Ayres, in full of L. M. . . 20 00

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South Windsor, Mrs. Clarissa Olcott, . . 3 00
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Thompsonville, Henry Warner, . . . 2 00
Brooklyn, A Friend for colportage, . . . 20 00
Poughkeepsie, Annual collection in 1st. Re-
formed Dutch Church, Rev. A. M. Mann, . 25 00
Rochester, Caroline H. Turner, . . . 3 00
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Brookport, Legacy of the late Isaac Curtiss
by Albert Curtiss, Esq. . . . 250 00
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Brick Presb. Ch. . . . 39 51
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Methodist Ch. . . . 6 00
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L. M. . . . 15 00
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Martha L. Hibbard L. M. . . . 30 00
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Adams, Bapt. Ch. . . . 4 64
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\$25; J. Boorman \$100; J. F. Worth, \$25;
J. P. Crosby, \$15; J. L. Mason, \$10; R.
Bigelow, \$25; B. F. Butler, \$20; W. W.
Chester, \$50; J. B. Sheffield, \$50; Mrs.
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part, . . . 11 00
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Somerville, Reformed Dutch Church, Dr.
Messler, . . . 14 00
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Collins L. M. . . . 30 60
Lime Ridge, "A Friend," to make David
W. Campbell L. M. . . . 30 00
Bloomsburg, "A Friend" for L. M. . . . 10 00
Honesdale, Presb. Ch. . . . 165 66
Germantown, Ev. Lutheran Ch. to make
Rev. Luther E. Albert L. M. . . . 30 00

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Baltimore, 5th Presb. Ch. by A. M. Carter, . 30 90

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Pratt, L. M. . . . 30 03
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